

THE
ART *of* PRUDENCE:
OR, A
COMPANION
FOR A
MAN *of* SENSE.

Written Originally in *Spanish* by that Celebrated
Author *Balthazar Gracian*; now made *English* from
the best Edition of the Original, and Illustrated
with the *Sieur Amelot de la Houssaie's* Notes,

By Mr. SAVAGE.

*Principibus placuisse Viris non ultima Laus est.
Non cuivis Homini contingit adire Corinthum.*

Horace lib. 1. Epist. Ep. 17.

THE THIRD EDITION, Corrected.

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THE
P R E F A C E.

WHAT is here presented to the Reader, as it is an *Abridgment* of some of the *Works* of that Learned and Judicious Spaniard, Balthazar Gracian, so does it likewise carry in its Title an *Abridgment* of it self, by not only pointing at the Subjects it treats of, but also at the Persons for whose Perusal it was principally intended.

MAXIMS are the Glimmerings of a supernatural Light, which rather dazzle than illuminate such as are not attentive and strong-sighted; wherefore the following Sentences, which bear that Name, are not calculated for all Degrees of Men, nor for all sorts of Understandings. There is an Art of Short-speaking, as well as of Short-writing, both which are obscure to All but the Intelligent and Thinking, who alone can draw considerable Consequences from them. A Word to the Wise is an old Adage; for he that cannot crack the Shell to come at the Kernel of a Sentence, may indeed value

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himself, yet will hardly be Esteem'd by Knowing and Wiser Men. A Proverb patly apply'd, and rightly understood, makes a much deeper Impression upon the Minds of Understanding Persons, than a plausible Declamation, adorn'd with all the Flowers of Rhetorick. This sole Consideration enclin'd our Learned and Discerning Author to affect a vigorous Laconism in all his Writings, which procur'd him, not only the highest Esteem from the Greatest Men of his own Country, but likewise from all Others, that Understood his Language.

ALL this consider'd, it cannot be wonder'd at, if he has met with some Enemies, who have endeavour'd to invalidate his Merit, by ranking him with the Unintelligible. Of these the Author of the *Entretiens* (Conferences) of *Ariste and Eugene*, is the chief, who has magisterially delivered himself thus. Gracian (says He *) is among the *Spaniards* one of those incomprehensible Genius's, who has a great deal of Elevation, Subtilty, Force, and even of good Sense, yet is nevertheless oftentimes Unintelligible, and that perhaps to himself. If he be so unintelligible, how came the Censurer to find out the good Sense he mentions. But I hope, that whatever Prejudice has been taken against this our great Author, the Candid and Ingenuous Reader will do him Justice; and however difficult

* *Father Bouhours* in his *Entretien*, call'd, the *Bel Esprit*, Page 203.

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difficult he has been to translate, by reason of his excessive Metaphors, Hyperboles, &c. will allow me at least the Honour of having made him Intelligible in most Places.

ALSO that perpetual Laconism, wherewith he abounds, is so far from being a Fault to be reproach'd in him, that he ought rather to be esteem'd the more for it, inasmuch as he propos'd to himself a commendable Brevity, exempt from all Superfluities, and intended his Works only for Persons of the best Understanding, who always delight more in Thoughts than Words. 'Tis true, his Language, (as Father Bouhours has it *) is a kind of Secret-Writing, * Page 203. but however all ingenious Persons will be easily able to uncypher it. To say much in few Words, and to say that well (*says a Spanish Approver of these Maxims*) has so much the more Grace in Composition, as it has force in common Conversation. Gracian (and his Commentator *Don John de Lastanosa, proceeds he*) went, as it were, Hand in Hand, for by the delicateness of their Thoughts, and their concise and close way of Expressing them, they have so season'd their Writings to the *Goûts* of their Readers, that altho' they have seem'd to have omitted many things that appear'd fit to be said, yet have they nevertheless said all that was proper.

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BUT *to answer these Cavils against our Author yet more precisely, I need only insert what Don John de Laftanofa fays of them, in his Preface to the Discreto.* I have heard (*fays he*) of two forts of Readers that have complain'd of this Author's Works. One has taken difguft at his Matter, and the other at his Stile; the former, I fuppofe, on account of the great Value they have had for the Subjects he treats of, and the latter becaufe they would have had them more calculated to common Underftanding. The

first, and amongst them the
 * Don Luifa de * *Phænix* of our Nation, the
 Padilla.

Learned Countefs of *Aranda*, was not a little scandaliz'd, that Matters of fuch weight, and proper only for Heroes, fhould become common, and be proftituted to all forts of Readers. The fecond Object, that fo concife and comprehensive a Stile tends to the Ruin of the *Spanish* Language, inafmuch as it deprives it of its Brightnefs, and confequently of its Purity. I will answer (*continues this Author*) both thefe Objections at once, and confute the one by the other. I fay then, (*Argues he*) that as *Gracian* wrote not for every body, fo ought he to have us'd the obfcure Stile he did, and that to beget the more Veneration for the fublimentefs of his Undertaking, the myfterious manner of Exprefling Things, being more
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than sufficient to extol their Worth. *This Answer gives us to understand, that Gracian affected Obscurity, that he might not debase himself to the Level of the Vulgar; or rather, that he might please only great Men, in like manner as Aristotle wrote obscurely to please his Disciple Alexander, who could not endure that any one should share with him in Knowledge, no more than in Power. Thus we see that altho' the Works of Gracian be printed, yet are they not nevertheless to be generally understood, in that it is not in the Ability of every Buyer to purchase the Capacity of comprehending them. Every body sees the Feast he has prepar'd, but Few are invited to it, and it may be, he had a mind to provoke the Appetite, without any design to satisfy it: For as he * says him-*

** Maxim 150.*

self, Not to write, but for able Men is a universal Bait, because every one thinks himself to be so, and for those who do not, the Consideration of a want of Ability, will serve as a Spur to Desire. However it be, one may reasonably apply to this Abridgment what our Author

*says * of the Epitomes of Paterculus and Florus, viz. That they are not Corporeal, but pure Spirit: Of Cornelius Tacitus, he says also, That he wrote not with Ink, but with the precious Sweat of an Elaborate Mind.*

** In his Book of the Agudeza, Disc. 30.*

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IN *this Treatise of Maxims, there are almost as many Precepts as Words; wherefore the Compiler and Commentator Don John de Laſtanofa, call'd it, The Manual Oracle, a Title which I have chang'd into The Art of Prudence; or, a Companion for a Man of Sense, being, in my Opinion, much more ſuitable to the Subjects it treats of.* There are

* *Preface to the
First Part of the
Criticon.*

a great many Books (*ſays Gra-
cian **) which are as ſo many
Almanacks of Learning, or to
ſay better, Sheets ſtuff'd with
Rhapsodies and Sentences, Apothegms and
Jeſts; which nevertheless ſoon grow dull,
and tire their Readers inſtead of pleaſing
them; whereas that which furniſhes one
with well-chosen Subjects and Expreſſions,
and thoſe apply'd to the preſent Times
and Circumſtances, ever delight and laſt
long.

THUS, *Courteous Reader, I cannot but be-
ſpeak your Favour in the behalf of this Abridg-
ment; whereof all the Precepts which are ei-
ther borrow'd from Homer, Ariſtotle, Sene-
ca, Tacitus, Plutarch, Æſop, Lucian, A-
puleius, or other great Men of Antiquity, are
ſo well link'd together, and moreover ſo appro-
priated to the Cuſtoms and Manners of this
Age; that perhaps you'll be only able to find
this*

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*this agreeable Fault with them, which a great Man once found in an excellent Work, viz. * That it was neither short enough to be learnt by Heart, nor of sufficient Length to furnish one with continual Reading. You will have here (says Don John de Laftanofa in his Preface to the Hero) a Compass whereby you may easily steer into the Port of Excellence.*

** Preface to the 3^d Part of the Criticon.*

NOW *tho' the Title of The Man of Sense, which I have given this Book, seems to exclude all that are not so from reading it, yet being rightly understood, it prohibits only those which the * Poet forbids to read his Odes, which were Blockheads, Mechanicks, and perverse Tempers.*

** Horace Carm. Lib. 3. Ode 1.*

Odi profanum Vulgus, & arceo.

WITH *such as these our Author has nothing to do; He wrote not for them, well knowing that their Inveterate Folly was not to be cur'd but restrain'd, and that as it was easie by dint of Words and long-winded Cant, to preach them out of their Senses; so was it as impossible by short Documents, to Sentence them into their Wits and good Manners again, as it was to cure a Chronical Hypochondryacy by an Aphorism of Hippocrates; or by a Spell of Seneca's*

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ca's or Plutarch's *Morals*. To these *Animals* therefore, for whom the *Bit and Bridle* is most proper, the *Discipline of the Whip* is the best *Doctrine*, and nothing of this nature can be either *seasonable* or *unseasonable*, but as it may influence those of the smaller Number, who are their *Riders*, and who may spur them on at *Pleasure*. Now if these *People* be so mad as to run upon *Precipices*, and ride over *Rocks*, these *Maxims* can in this be only *unseasonable*, that they *seasonably* taught them what they too late and *unseasonably* were convinc'd of.

MANY Persons have differ'd about the *Christian Name* here given our *Author*, who instead of *Balthazar*, will needs have it to be *Lorenzo*; which Name, they say, he has in the *Edition* of his *Works* publish'd at *Madrid*, *Huesca*, *Brussels* and *Antwerp*. This obliges me to give *Reasons* for what I've done, and consequently to speak something both of our *Author's Life and Writings*. I say then, that I thought my self oblig'd to follow herein the *Learned Don Nicholas Antonio de Sevilla*, who calls him by this Name in the beginning of the second *Tome* of his *Catalogue of Spanish Writers*, intituled, *Bibliotheca Hispana*. His Words are these: *Lorenzo* (says he,) or rather *Balthazar Gracian*, a *Jesuit* of *Catalaynd* in *Arragon*, was a Person of great *Learning*, and much esteem'd for the many *Spanish Books* he has publish'd under the
Name

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Name of *Lorenzo*, which nevertheless was that of his Brother. *** He was Rector of the College of *Tarragon* in *Catalonia*, which Charge he was in Possession of at the time that *Don Vincencio John de Lastanosa*, exceedingly commended him under his proper Name of *Balthazar*, in the Dialogues he wrote about Medals. *Also the Catalogue of the Jesuit Writers calls him by the Name of Balthazar, and acknowledges him for the Author of the Book, intituled, Agudeza y Arte de Ingenio, which Treatise makes more than half of the second Tome of the Works attributed to Lorenzo Gracian. This gives us Reason to suppose, that our Author's Compiler Don John de Lastanosa, who took upon him the Care of publishing his Works, left the Name of Lorenzo prefixt to them meerly to oblige his Friend, who either thro' Modesty, or a Scruple of Piety never car'd to own them. Hear Gracian himself in his Preface to his Comulgador, or his Meditations upon the Communion: Of the many Books which have been father'd upon me, (says he) I must now only own this for my Legitimate Issue, chusing rather to be byass'd by my Affection than by my Fame; where the Words Legitimate Issue seem to relate to other Works, which being Profane, were look'd on by him, in his Religious Capacity, as Bastards. Likewise by the words esta vez, (now) he would signifie that he had formerly given the Reins to his Fancy, but that*
now

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now he must be wholly regulated by his Heart, which was altogether devoted to the Love of God. For a Confirmation of what I would prove, hear him further in his Epistle Dedicatory of the same Book to the Marchioness of Valdueza. This little Book (says he of his Comulgador) has great Rivals in its Brethren, the Hero, Discreto, and the Manual Oracle, all which your Ladyship has already so well receiv'd. From all this I conclude, that our Author is the Jesuite Balthazar Gracian: Now let us come to his Works.

HIS first Book was his Hero, which appear'd in the Year 1637, and was Translated into French some Years after by one Gervaise, a Physician. This Treatise, according to Don John Lastanosa, was honoured with the Approbation of Philip IVth of Spain.

*HIS Second was, el Politico Ferdinando, which is an excessive Panegyrique upon Ferdinand the Catholick, and according to some Politicians, the best Work of Gracian. * Of this King one has said, That if ever the Monarchy of Spain came to decline, Ferdinand the Catholick must rise to restore it.*

THE Third was, the Agudeza, with whose Beauty, Lastanoso says, a Genoese was so charm'd, that he immediately, upon its Publication, Translated it into Italian, and made it pass for his own.

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THE *Fourth* was, el Discreto, which, together with the Hero, Amelot has pretty well glean'd to enrich his Notes. This is * said also to have been Translated into French; but which is a Mistake, the L'Honnête Homme of Faret being taken for it, which is however Genuine.

* In the Preface to the Manual Oracle.

THE *Fifth* was, el Criticon, which is a sort of Satyr upon all the Vices and Extravagancies of Men; and as it were, a Theatre of all the different Estates of Civil Life.

THE *Sixth* was, Oraculo Manual y Arte de Prudencia, whereof you have here the Translation, with the Notes of the Celebrated *Sieur Amelot de la Houssaie* upon it, which I perswade my self will not render it only profitable but diverting.

THE *Seventh* was, el Comulgador, of which I have already spoken; and concerning which there remains no more to be said, but that the Author has in his Preface to it promis'd another Book of Devotion, which it seems he intended to have intituled, The Death of a Good Man.

IN his Discreto he speaks

in * two Places, of his Avisos al Varon atento, and

* Pages 346 and 368.

Lastanosa in his Preface to the Discreto says also, that Book should be follow'd by an Atento and a Galante. But

as

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as these two Books, and that other of the Preparations for Death, have not yet appear'd, it is reasonable to believe, that he had not time to finish them. Moreover 'tis highly probable, that if he had written such Treatises, his Great Friend Don John de Lastanosa would not have fail'd to have publish'd them with his other Writings, especially in case they had been finish'd.

I shall conclude this Preface with applying to Gracian, who died in the 54th Year of his Age Anno 1658, what Pliny Junior wrote upon the Death of Fannius, who had left his Works imperfect. His Words are these; Mihi videtur acerba semper & immatura Mors eorum, qui immortale Aliquid parant. Nam qui Voluptatibus dediti quasi in Diem vivunt, vivendi Causas quotidie finiunt: Qui verò Posterios cogitant, & Memoriam sui Operibus extendunt, his nulla Mors non repentina est ut quæ semper inchoatum aliquid abrumpat. Ep. 5. Lib. 5. It seems to me (says he) that the Death of such as are preparing an immortal Book, is both unseasonable and irreparable; for whereas Libertines, by reason of the bad Use they make of Life, ought to die every Day: These who labour to transmit their Memories to Posterity, can never die but too soon, in regard that their Deaths always put a stop to some unfinish'd Work.

THE





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ART *of* PRUDENCE:
OR, A
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FOR A
MAN *of* SENSE.

MAXIM I.

*Every thing is now at the Point of its
Perfection, and an able Man at the
highest Pitch thereof.*



HERE goes more now-a-days
to the making up of one Wise
Man, than there did in Ancient
Times of (1.) Seven: And at
present there is more Sense re-
quir'd, for treating with one
single Person, than there was heretofore with
a whole Nation.

(1.) Heretofore there were | every Body pretends to be
but Seven Wise Men; now | One,

B

MAX-

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M A X I M II.

Wit, and a Genius,

ARE two Qualities, wherein the Capacity of a Man consists. To have one without the other, is to be happy but by halves. (1.) It is not enough to have a good *Wit*, there must be a *Genius* also to accompany it. (2.) It is commonly the ill Fortune of weak, and inconsiderate People, to be mistaken in the Choice of their Profession, of their Friends, and the place of their Residence.

(1.) Father <i>Boushours</i> , in his Conversations, (<i>Entretiens</i>) of <i>Ariste</i> and <i>Eugene</i> . renders the Spanish Words thus: <i>Genius and Wit</i> (says he) <i>are the two principal Causes of the Ele-</i>	<i>vation and Glory of a Great Man.</i> (2.) If we want but One of these (says <i>Gracian</i> in his <i>Discreto</i> (<i>Discreet Persons</i>) we lose a great part of the Happiness of our Lives.
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M A X I M III.

Not to be too free, nor open.

IT is the *Pleasure* of Novelty, that makes Events to be valued. There is neither *Delight*, nor *Profit*, in playing one's Game too openly. Not to Declare immediately, is the way to hold Minds in suspense, especially in Matters of Importance, which are the Object of Universal Expectation. That makes every thing to be thought a Mystery, and the Secret of that raises Veneration. In the manner of Expressing oneself, one ought to have a care not to be too plain; and to speak with open Heart, is not
always

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always convenient in Conversation. (1.) Silence is the Sanctuary of Prudence. A Resolution discover'd feldom meets with due Esteem. He that declares himself, is obnoxious to Censure; and if he succeeds not, he is doubly wretched. (2.) We ought therefore to imitate the Method of God Almighty, who always keeps Men in suspense.

(1.) The foolishness of Animals may deceive the Subtlest (says our Author in the first *Chap.* of his *Discreto*) providing it be Silent, for Silence ever was exempted from being rank'd with Folly. Silence does not only conceal what is defective, but also makes a Mystery of it.

(2.) The Author of the aforesaid Conversations, applies this *Maxim* to Princes. Those Kings and Princes (says he) that have a mind to be valued by their Subjects, and who are desirous to maintain their Characters, must have an absolute Government of their Tongues; wherefore *Augustus* caus'd a *Sphinx* to be Engraven on his Seal, being the Creature that the *Egyptians* Worship'd for the God of Secrecy and Riddles. The same Author a little further has it, That as a Prince bears the greatest Resemblance of God upon Earth, so ought he to endeavour to imitate him in his Government of the World, by ways unknown to Man, and which every day make us to feel the effects of his Bounty and Justice, without discovering the secret Springs of his Wisdom.

MAXIM IV.

Knowledge, and Valour, club to the making of a Great Man.

THESE are two Qualities which render Men immortal, because they themselves are

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so. (1.) Nothing advances a Man so much as *Knowledge*: So much Knowledge as he has, so much *Power* will he have. A Man that knows nothing, is in a state of *Darkness*. (2.) *Prudence* and *Strength* are his Eyes and Hands: However Knowledge is barren, if Valour don't accompany it.

(1.) The shortest Day of a Wise man's Life (says *Seneca*) is more to be valued, than the many Years of a Blockhead. *Unus dies Homini eruditum plus patet quam Imperiti longissima Aetas*, Ep. 78. No one lives like a Man (says *Gracian* in his *Discreto*) unless he be knowing, Chap. *Hombre de plausibles Noticias*. One of the Sages of Greece was wont to say, that as Health perfected the Happiness of the Body, so Knowledge did that of the Mind.

Learning, said Pope *Julius* 11d. was Silver in the Hands of *Plebeians*; Gold, in those of the *Noblesse*; and Diamonds in those of Princes. *Gracian* in his 30th Discourse of his *Agudoza*.

(2.) *Otium sine Literis Mors est & vivi Hominis Sepultura*, that is, the Leisure of an Ignorant Person is his Death and Burial. *Sen. Ep. 83. Aristotle* says, that Knowledge differs as much from Ignorance, as Life does from Death.

MAXIM V.

To be always Useful.

IT is not the Carver, but the Votary that makes the Deity. A Man of Parts had rather meet with those, who depend upon him, than those that are thankful to him. To keep People in hope, is Civility; and to trust to their Gratitude, Simplicity. (1.) For it is as common a thing for Gratitude to be forgetful, as for Hope to be mindful. You get always more by this,

(1.) For according to *Tacitus*, the Remembrance of a Benefit is a Burthen. *Quia Gratia Oneri*. Hist. 4. than

than by the other. When once a Man has drank, he turns his back upon the Well : So soon as the Orange is squeez'd, it is thrown upon the ground. When Dependance ceases, there's an end of Submission, and commonly of Respect too. It is therefore a Lesson of Experience, that a Man ought to endeavour always to render himself useful, nay, even to his Prince ; tho' he must not affect an excess of Silence, to make others over-shoot themselves, nor for his own Interest render another's Malady incurable.

M A X I M VI.

Man at the height of Perfection.

(1.) HE is not born Compleat, but daily improves in his Manners, and Actions, till at length he arrives at the Point of Perfection. Now these
are

(1.) *Gracian* in his *Discreto*. has a Dialogue upon this Subject, call'd *El Hombre en su Punto*. After having there said, that Time is a great Physician, as well on account of his Age, as Experience: I have observ'd (continues he) that he keeps a very unequal pace towards the accomplishing of Men. True, (says a Doctor) sometimes he rides Post and sometimes Limp; Now makes use of his Wings, and by and by of a Crutch: He Flies for some, and Creeps for others. Some Persons readily arrive at the height of Perfection in any Art or Employ, and

others are so slow in attaining to it, that they many times injure the Publick by their Incapacities, to supply the Post they are in. Men ought not to Aim at common Perfection only, but likewise at that of serving their Countries. Ought a King to endeavour to be thus perfect? (says *Gracian*) Undoubtedly, (Replies the Doctor) for he is Born to no more than another Man. In the accomplishing of him, Prudence and Experience have more to do than ordinary. A King requires a thousand Perfections, which others need not have. A

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General of an Army is made at the Expence of his own, and his Soldier Blood; an Orator by dint of Study and Practice, but a King ought alone to have all the separate Qualifications of Mankind United in him. In a word, 'tis the business of most Men's Lives, to be continually Aiming at the point of

Perfection. But this Point, is it fixt? (quoth *Gracian*) No, (replies the Doctor) nor ever will. The Inconstancy of Men's Natures, and the common Mutability of Things of this World, occasion endless Revolutions. We either improve, or grow worse continually.

are the *Marks*, by which we may know an *accomplish'd Man*: A quaint Perception, readiness in discerning; solidity of Judgment, tractableness of Will, and circumspection in Words and Actions. Some never attain to that pitch, there is somewhat always wanting in them; and others, tho' they arrive at it, 'tis most commonly too late.

M A X I M VII.

** if he is y^r Master* To have a care not to out-do one's Master.

cannot out-

do him

ALL Superiority is odious, but in a Subject over his Prince, it is ever foolish or fatal. An accomplish'd Man conceals vulgar Advantages, as a modest Woman hides her Beauty under a negligent Dress. There are many who will yield in good Fortune, or in good Humour; but no body will yield in Wisdom, (1.) and least of

(1.) Our Author in the 9th Chap. of his *Heroe* says, that there is nothing so difficult, as to persuade a Man out of his Opinion of himself, or to disabuse him in his want of Ability, for any great Employ. Would to God (continues he) there were Mirrours for the Mind,

as well as the Face. The Understanding is often deceiv'd, because there is nothing to represent it truly, and every Judge of himself being seduc'd by his Inclination, will always find some loophole, or other, to evade Censure. See the 2d. Note of the 34th Maxim.

of all a Sovereign. Wisdom is the *King* of Attributes, and by consequence, every Offence against it, is no less a Crime than Treason. Sovereigns would be wise in all things, that are most eminent. Princes are willing to be assisted, but not out-done. (2.) Those who advise them, ought to speak, as if they put them in mind of what they forgot, and not as teaching them, what they knew not. (3.) This is a Lesson the Stars read to us, which, tho' they be the sparkling Children of the Sun, yet never appear in his Presence.

(2.) A Spanish Lord having plaid a long while at Chess with Phillip II. and always won; when he left off he perceiv'd the King exceeding Melancholly, whereupon returning home he call'd his Children together, and thus spoke to them: *Children, (says he) we must not think to have any more to do at Court; we shall never advance our selves there, since I've observ'd the King was exceedingly Offended that he could not beat me at Chess; A Game which depends more on good Cunning, than good Fortune.*

(3.) It was by this Address, that Cardinal *Granvel* gain'd the Favour of *Philip II.* who, according to *Strada*, *Amabat Modestiam Indicantis, non Coactus (id quod Principi est grave) Commendare Sapientiam Docentis.* Add to this the Advice which a Roman Senator gave to a Companion of his, not to pretend to give Instructions to a Prince of *Vespasian's* Age and Experience. *Suadere Prisco, ne supra Principem Scanderet, ne Vespasianum Senem Triumphalem Preceptis cerneret.* Tacit. Hist. 4.

M A X I M VIII.

A Man never found in a Passion,

IS a mark of the sublimest reach of Wit, since he thereby puts himself above all vulgar Impressions. It is the greatest of Dominions to govern one's Self and Passions: That is the triumph

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of Free-will. If Passion ever seize the Mind, let it be without prejudice to our Station, especially if it be considerable. That's the way to prevent much Vexation, and to gain a noble Reputation.

M A X I M IX.

To conceal the Defects in one's Nation.

WATER imbibes the good or bad Qualities of the Minerals thro' which it passes, as a Man does those of the Climate under which he's born. Some are more obliged than others to their Country, in that they have met with a more favourable Constellation in it. (1.) There is no Nation, how polite soever, but hath some original Failing, which its Neighbours either out of Caution or Emulation censure. It is the Glory of an able Man to correct, or at least to baffle the Censure of these Failings. Thereby one acquires great Renown, and that Exemption from a Common Fault is the more esteemed, in that no body expected it. (2.) There are also Family-Infirmities, Defects in (3.) Professions,

(1.) Emulation is common among those People that border upon one another, as Tacitus will Inform you in divers Places, viz. *Uno Anne discretis Emulatio & Invidia*, speaking of the Lionnois, and the Viennois. Hist. 1. *Solito inter Accolas Odio infensi Judaei Arabes*. Hist. 5. *Vicinis Coloniae Invidia & Emulatio*. Hist.

(2.) *Vetere atque in sita Claudia Familia Superbia*. Ann. 1.

(3.) The Mercenary Temper of Lawyers and Physicians. *Nec quicquam publicae Mercis tam venale fuit quam Advocatorum Perfidia*, says Tacitus. Ann. 11. and some lines after, *Ut quomodo Vis Morborum Pretia Medentibus, sic Fori tales Pecuniam Advocatis ferat*. Pliny Junior adds, That those who

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essions, Employments, and (4.) Age; which meeting altogether in one and the same Subject, render it an insupportable Monster, if they be not timely prevented.

who spend their Lives at the Bar, become Knaves in spite of their Teeth. *Nos qui in Foro, Litibusque, terimus Ætatem, multum Malitia, quamvis nolumus, addiscimus.* Epist. 3. Lib. 2. The Lies and equivocal Dealings of Astrologers, *Genus Hominum Potentibus Infidum, Sperantibus Fallax.* Hist. 1. *Quedam secus quam dicta sint cadere,*

Fallaciis ignara Dicentium. Ann. 6. *Breve Confinium Artis & Falsi,* Ann. 4.

(4.) The Impudence and Inconsiderateness of Youth, runs them always into Trifles. *Juventam Improvidam & Facilem Inanibus.* Ann. 2. *Mobiles Adolescentium Animos.* Ann. 4. *Imprudentia Ætatis.* Ann. 16.

M A X I M X.

Fortune and Renown.

(1.) THE one is as fickle, as the other is firm and constant. The first serves during your Prosperity, and the other after your Death. The one resists Envy, and the other Oblivion. Fortune is courted, and sometimes obtain'd by the help of Friends. Renown is gain'd by Industry. (2.) The desire of Reputation springs from Virtue. Renown hath been, and is the

(1.) *Famam in Posteris.* Ann. 11. *Æternitatem Famæ.* Ibid.

(2.) Tacitus says, That from a Contempt of Reputation springs that of Virtue, *Contemptu Famæ contemni Virtutes.* Ann. 4. and further, that it is the Property of good People to aspire to the greatest Things, *Optimos*

Mortalium altissima cupere. Ibid. Gracian in the last Chapter of his *Heroe* says, That Virtue and Greatness run parallel to each other. All this makes good what Cato, the Censor, said, that No body would be Virtuous, if Virtue and Glory were parted.

Sister

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Sister of Giants. (3.) It is always upon the extremes, either of Applause, or Execration.

(3.) It is in this Sense that *Tacitus* says, that *Otho*, the Roman Emperor, signaliz'd himself in two great Actions, whereof one deserv'd eternal Praise, and the other eternal Infamy. *Duobus Facinoribus, Altero flagitiosissimo, Altero egregio, tantum apud Posteris meritis bone Famae, quantum Male,* Hist. 2.

M A X I M XI.

To Converse with those of whom one may Learn.

FAMILIAR Conversation ought to be the School of Learning and good Breeding. A Man ought to make his Masters of his Friends, seasoning the pleasure of Converse with the profit of Instruction. Betwixt Men of Wit, the Advantage is reciprocal. They who Speak, are rewarded with the Applause given to what they say; and those who Hear, with the Profit they derive from it. Our own Interest inclines us to Conversation. A Man of Sense frequents the Company of good Men, whose Houses are rather the Theatres of Heroism, than Nurseries of Vanity. There are some Men, who, besides their being Oracles themselves, and that they instruct others by their Example, are also so happy, that even their Retinue is an Academy of Prudence and good Behaviour.

M A X I M XII.

Nature and Art: Matter, and the Artist.

THERE is scarce any Beauty without Assistance, nor Perfection that is not apt to degenerate into

into Barbarism, if Art lend not an helping hand. Art corrects what is bad, and perfects what is good. Nature commonly refuses us the best, to the end we may have recourse to Art, to better what she gives us. The best of what we have by Nature without Art, is but like untill'd Ground: And how great soever a Man's Parts may be, unless they be improv'd, they are little better than none at all. (1.) Without Art a Man knows nothing as he ought to do, and is awkward in every thing he sets about.

(1.) It was for this reason that *Mucianus*, Chief Minister of State to the Emperor *Vespasian*, studied indefatigably to give a becoming Grace to every thing he said or did, *Omnium quæ diceret, atque ageret, Arte quâdam Ostentator*. Tac. Hist. 2.

M A X I M XIII.

To proceed sometimes cunningly, sometimes candidly.

MAN's Life is a perpetual Conflict with Man himself. An expert Person uses for Weapons the stratagems of Intention: He never does, what he seems to have a mind to do. He takes aim, 'tis true, but that only to deceive the Eyes of those that look upon him. He blurts out a Word, and afterwards does what no body dreamt of. If he comes out with a Saying, it is to amuse the Attention of his Rivals; and whilst they are taken up in considering what he drives at, he presently Acts, what never came into their Thoughts. He then, that takes heed not to be imposed upon, prevents the cunning of his Companion, by good Reflections. He always understands the contrary, of what

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what one would have him, and thereby immediately discovers the Stratagem. He parrys the first Pass, and expects the second, or third, in a good guard. And when afterwards his Artifice comes to be known, he refines his Dissimulation, making use of Truth her self to deceive by. To change his Cunning, he changes his Ground and Battery. His Artifice is to have no more Art, and all his Subtilty is to pass from Dissimulation to Candour. He, who observes with a piercing Eye, knows the Arts of his Rival, stands upon his guard, and discovers Darknes through a veil of Light. He unriddles a Procedure, which is the more mysterious, in that every thing in it is sincere. And thus the Wiles of *Pythou* combat the Candour of *Apollo*.

M A X I M XIV.

The Thing, and the manner of its accomplishing.

THE Substance is not enough, unless it be cloathed with its Circumstances. (1.) An ill Manner spoils all, it even disfigures Justice and Reason. On the contrary, a graceful way supplies all Defects, it gilds a Denial, sweetens the sharpness that is in Truth, and smooths the wrinkles of Old Age. The *How* does much in all things. A free and easy Manner charms the Minds of Men, and makes the compleat Ornament of Life.

(1.) This Thought agrees with that of <i>Tacitus</i> , where he says that the best Actions have oftentimes pernicious Consequences, when they	are not perpetrated with Judgment and Discretion. <i>Sape Honestis Rerum Causis, in Judicium adhibeas, perniciosi Exitus consequuntur</i> , Hist. 1.
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This

The MAN of SENSE. 13

This Maxim is taken out of the Third Chapter of the Author's Discreto, del modo y Agrado. And since that Chapter is very Instructive, the Reader, I hope, will not take it ill if I give him an Abstract of it here.

For this great Precept, says he, *Cleobulus* got the Reputation of the chief of the Wise Men. And, indeed, it is the chief of Precepts. But if to Teach it was sufficient for procuring the Name of a Wise Man, nay, and of the chief of the Sages, what remains for him that shall put it in Practice? For to know things, and not to practise them, is not to be a Philosopher, but a Pedant.

In all things the Circumstance is as necessary, as the Substance, nay, and more; the thing that first presents it self, is not the Essence, but the Appearance. By the Out-side we come to the Knowledge of what is within. By the Bark of the Manner, we discern the Fruit of the Substance; inasmuch as we judge of Persons whom we know not, meerly by their Deportment.

The Way, and Manner, is that part of Merit which most affects the Attention. And seeing it is to be acquir'd, he that is without it, is inexcusable.

Truth has Force; Reason, Authority; and Justice, Power: But they are still without Lustre, if the graceful Manner be wanting; when with it, every thing is set off to the greater Advantage. It makes amends for all things, even for the Defects of Reason; it gilds Slights, paints Deformities, hides Imperfections, and, in a word, Disguises every thing.

Great Zeal in a Minister; Valour in a Commander; Learning in a Scholar; Power in a Prince,

Prince, are not enough, unless these Qualities be accompanied with that important One a Manner. But is in no Employment more necessary than in Sovereign Command. To be Obliging rather than Despotick, is in Superiors a singular way of winning upon People. (2.) To see a Prince make Superiority yield to Courtesie, obliges Subjects upon a double account to Love him. He must first Reign over the Wills of Men, and then over the Rest. Purchase to thy self the good Will, and even the Applause of all Men, if not out of Inclination, at least by Art. For they who admire, mind not whether thy way be natural or acquir'd.

There are many things which are worth but little in themselves, and yet are esteem'd for their Manner. By the help of that, old things become new, and return into Fashion. If the Circumstances be of common Use, they Palliate the uncouthness of Antiquity. The relish of Men advances always, and never goes back. What is past, takes not with it, and nothing but what is new pleases it. Nevertheless, a little Change may beguile it. Circumstances make things become Young again, they Cure them of the musty Scent, and the mouldiness of *Too often*, which is always insupportable, especially in Imitations, which can never rise, either to the height, or Novelty of the Original.

This is still more obvious, to be seen in the functions of the Mind. For though things be

<p>(2.) A Prince that has a mind to make himself belov'd by his Subjects, (says <i>John Ruso</i>) must use them as his Children, and not as his</p>	<p>Slaves. <i>Apothegm</i> 703. And in what follows, he says further, that the Fear of Subjects without Love, is like Chalk to build without Water.</p>
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very

very well known, yet they never fail to raise the Appetite, if the Orator, or Historian, hit upon a new way of uttering or writing them.

When things are deliciously good, they disgust not, though the Repetition of them be frequent. But though they be not tedious, yet are they not however admir'd. And therefore it is necessary to season them, to the end they may excite Attention. Novelty cajoles, and charms the Palate. And Objects are renewed meerly by changing the *Ragout*, which is the true Art of pleasing.

Two Men shall say the very same thing, and yet the one shall Please, and the other by the same means Offend. So important it is to know the way, *How!* So useful is a graceful Mien, and so hurtful one that is disbecoming! Now if the want of a Manner be so remarkable, what must that be which is actually Bad, and designedly Offensive, especially in those that hold a publick Post? Thy Clownish Air is but a small defect, said a Wise Man, and yet it is enough to make all People disgust thee. On the contrary, an external agreeableness, promises a suitableness of Mind; and Beauty vouches for good Humour.

The graceful Manner so gilds and sets off a *No*, that it makes it more esteem'd, than an ill manag'd *Yea*. It so skilfully Candies over Truths, that they pass for Blandishments: And sometimes when it seems to flatter, it undeceives, by telling People not what they are, but what they ought to be. See *Maxim* 267.

M A X I M XV.

To make use of Auxiliary-wits.

THE happiness of great Men consists in having witty Men always about them, to clear them from the difficulties of Ignorance, and to disintangle their Affairs. To entertain Wise Men, is a Grandeur surpassing the barbarous haughtiness of that *Tigranes*, who prided himself in being serv'd by Kings, whom he had vanquish'd. It is a new kind of Dominion to make those our Servants by Art whom Nature hath made our Masters. Man has much to know, and but a short while to live to accomplish it; but he lives not at all, if he knows nothing at all. It is therefore a singular piece of Skill to study without Pains, and to learn much, by Learning from all. When that is once done, you shall see a Man speak in publick Assemblies, with the Wit of many; or rather, you shall hear as many Sages speaking from his Mouth, as have before instructed him. Thus, the Labours of others make him to pass for an Oracle, since these Sages have Compos'd his Lesson for him, and distill'd into him the Quintessence of their Knowledge. After all, let him who cannot have Wisdom for a Servant, endeavour at least to have her for a Companion.

M A X-

M A X I M XVI.

Knowledge, and a right Intention.

BOTH these together are the source of good Successes. A good Understanding with a bad Will, makes a very unhappy Conjunction. An ill Intention is the Poison of Humane Life, and is the more mischievous when back'd by Knowledge. That's an unlucky Wit which is employ'd to do Evil. (1.) Learning, destitute of true Judgment, may degenerate into Folly.

(1.) The Spanish Proverb | *become Folly, if good Sense do*
says, Ciencia es Locura se buen | *not take care of it.*
Sejo no la cura. Knowledge will

M A X I M XVII.

Not to follow always one and the same Conduct.

IT is good to vary, that you may frustrate the Curiosity, especially of those Envy that you. For if they come to observe an Uniformity in your Actions, they will prevent your Enterprizes, and by Consequence make them miscarry. It is easie to shoot a Fowl that flies out-right, but not one that is irregular in its Course. Yet is it not good to be always intriguing neither ; for at the second taking of Aim 'tis much if you are not discover'd. Jealousie is always upon the Watch ; much Skill is requir'd to Guard against it. A cunning Gamester never plays the Card which his Adversary expects, and much less which he desires.

C

M A X-

M A X I M XVIII.

Application and Genius.

(1.) NO Body can be Eminent without both these. When these two Qualifications meet in any one, they are sure to make him a great Man. An ordinary Wit that applies it self, goes farther than a sublime one without Application. Reputation is got by indefatigable Labour. What Costs but little, is good for nothing. Some have wanted Application, even in the highest Employments; so rare a thing it is to force ones Genius. To chuse to be rather indifferent in a great Employment, than excellent in an Indifferent, is only to be rendred excusable by Generosity. But he is not to be pardon'd, who rests satisfied with being indifferently good in a small Employment, when he might excel in a greater. One ought then to have Art, and a Genius, which is to be compleated by Application.

(1.) *Aristotle* says, That to become an able Man in any Profession whatsoever, three things are necessary, which are Nature, Study and Practice.

M A X I M XIX.

Not to be too much cry'd up by the Noise of Fame.

(1.) IT is the usual Misfortune of every Man that hath been much talked of, to come

(1.) Our Author in the Sixteenth Chapter of his *Heroe*, says much the same thing in these Words. Great Merit is requisite to answer a great Attempt. He that looks out after any thing forms a great Idea of it, because it Costs him less to imagine great Things, than it does him, who is look'd upon to do them.

short

short of the perfection that Men have imagin'd to themselves. Reality can never equal Imagination, seeing it is as difficult a thing to have all Perfections, as it is easie to entertain a Notion of them. Since Desire is the Parent of Imagination, it always conceives much more of things than they are in effect. (2.) How great soever a Man's Perfections may be, they never match the Idea of them. And as Men find themselves frustrated in their expectation, so they undeceive themselves, instead of admiring. Hope always satisfies the Truth, therefore Prudence ought to correct it, by qualifying it so, that the Enjoyment may surpass the Desire. Some beginnings of Credit serve to awaken the Curiosity, but not to endear the Object of it. It is ever most honourable, where the Effect exceeds both the Idea and Expectation. This Rule holds not good in Evil, wherein great Commendation serves to contradict Calumny and Detraction with the greater Applause, by making that appear tolerable which was before thought to be abominable.

(2.) This Maxim agrees with that of *Tacitus*, where he says, A Man has always a better Opinion of what is absent. *Majora credit de Absentibus*, *Hist. 2.* Also that Majesty is ever more respected near at hand than a far off. *Majestate salva cui major è longinquo Reverentia.* *Ann. 1.* *Tacitus* says moreover, that 'tis customary to esteem most what is most unknown. *Paratu magno, majore Fama uti Mos est de Ignotis.* In *Agricola*. And two

Pages after, he says farther: *Omne Ignotum pro magnifico est*, In which Sense he means, that those who saw *Agricola*, sought in him, what might raise him to so great Reputation. *Viso, Aspectoque, Agricola quærent Famam.* *Ibidem.* A Man's Desires (says *John Ruso* in his 31st *Apothegm*) always disappoint him, for tho' he meets with something that gives him satisfaction, yet it never thoroughly answers his Expectation.

M A X I M XX.

Every Man in his Time.

MEN of extraordinary Merit ever depend on the Times. All have not liv'd in the Age they deserv'd, and many who have met with that, have not nevertheless had the happiness to make the best use of it. Others have been worthy of a better Age; which is an Argument, that every thing that is good, does not always triumph. (1.) Things of this World have their Seasons. (2.) And that which is most Eminent, is render'd Obnoxious by the Wantonness of a depraved Custom. (3.) But it is always the Comfort of a Wise Man, that his Actions will make him for ever known. (4.) For if his own Age be ungrateful to him, those that come after will assuredly do him Justice.

(1.) *Rebus cunctis inest quidam velut Orbis, ut quemadmodum Temporum Vices, ita Morum vertantur, says Tacitus, Ann. 3.*

(2.) For according to the Saying of the same Tacitus, A Man must suit himself to the Times, and by Consequence to Custom. *Morem accommodari prout conducit. Ann. 12. Præsentia sequi. Hist.*

4. That Senator was to be commended who said, that whatever Respect he had for the Customs of the Ancients, yet he always had Regard to the Times he liv'd in. *Se*

Meminiſſe Temperum, quia Natus ſit. Ibid.

(3.) It is in this Sense, that Tacitus speaks of his Father-in-Law, that whatever he had admir'd in him lasts still, and shall ever last in the Memory of all Ages. *Quicquid ex Agricola amavimus, quicquid mirati ſumus manet, manſurumque eſt in Animis Hominum, in Æternitate Temporum, in Eamâ Rerum. Vita Agricola.*

(4.) *Suum cuique Decus Poſteritas rependit.* Posterity will do Justice to every Man, says Tacitus. *Ann. 4.*

MAXIM XXI.

The Art of being Happy.

THERE are Rules of good Fortune; and Happiness is not always Prosperous, in regard of a Wise Man. His Industry must sometimes help it forward. Some think it enough to stand at the Gate of Fortune in a good Posture, and to wait till she opens it. Others do better, and trusting to their Confidence or Merit, advance farther on, so that by cajoling of Fortune, one way or other, they obtain her. However, according to the best Philosophy, Virtue and Application, are the only Arbiters of a Man's Fate. For as Imprudence is the source of all the Crosses of Life, so Prudence is the Cause of all its Happiness.

MAXIM XXII.

The Accomplish'd Man.

A genteel Education is the Portion of Men of Breeding. The Knowledge of the Affairs of the Times, good Sayings spoken to Purpose, pleasant Ways of doing things, makes the Man of Fashion; and the more he excels in these, the less he holds of the Vulgar. Sometimes a Sign, or Gesture, makes deeper Impression, than all the Documents of a severe Master. (1.) The Art of Converse hath stood in greater stead to some, than all the Seven Liberal Arts together.

(1.) <i>Hercules</i> (says our Author in his <i>Discreto Chap. Nombre de plausibles Noticias</i>)	gain'd more Honour by his Discretion than by his Valour. The charming Chain that
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that came out of his Mouth got him more Applause, than all the Conquests he had acquir'd by his Club. With this he only destroyed Monsters, but with that he captivated all the fine Wits. These are a sort of Men endued with a certain Court-Knowledge, so very Entertaining and Agreeable, that they are well received, and earnestly sought after where-ever they come. This kind of Knowledge is altogether particular, for it is neither to be learn'd by Books nor at the Schools, but only in the Conversation of Persons of good Sense and Discretion. The chiefest, and most engaging part of it, consists in an universal Knowledge of what passes in the World, and of what is most in Vogue; as also in keeping a common-Place of the best Actions of Princes, extraordinary Events, Wonders of Nature, and the Caprices of Fortune. A Man that aims at this Knowledge, must also common-place all good Thoughts in Books, as likewise what is curious in Novels, judicious in Reasoning, or Biting in Satyr. The greatest Ornament of the Accomplish'd Gentleman is his perfect Knowledge of Matters, and deep Inspection into the Principal Characters of this Worldly Tragi-Comedy. He Notes in his Table-Book

whatever he meets with irregular in a Prince, or singular in a great Man; Affected in one, or Vulgar in another; by means of which Moral-Anatomy, he is able to Judge the better of things, and to Measure Reputation by the Square of Truth. But above all, he makes a curious Collection of Apothegms, or Gallant and Heroical Expressions, Wise Mens Axioms, Criticks malicious Observations, and Buffoons Drolleries. With this agreeable Ammunition he is able to secure every Man's Judgment. The Deeds and Sayings of one Man (says he, in his *Heroe*) Sown in the Fertile Brain of another, are like to produce an abundant Crop. Afterwards he says, that a Man of Sense will Register in Characters of Gold the Sentences of *Philip II.* and the Apothegms of *Charles V.* The newest of these have always the most Salt, inasmuch as they add the Grace of Novelty to their Excellence. The Repeating of the witty Saying of another Man (says *John Ruso* in his 301st. Apothegm) is like telling a piece of old Plate, wherein one always loses the Fashion; for it being impossible that the second Occasion of uttering it should be *à propos*, as the first, it is lessen'd by Repetition, and no more relish'd. These sort of Sentences out
of

of their proper places, are like Diamonds out of their Sockets, or a Tenice-Ball taken at a second Rebound; for massy Sentences, and obsolete Exploits are only in Vogue among Pedants and Grammarians.

This *Alamode* Science of which I have been so long speaking, has sometimes been more serviceable to a Man, than all the Liberal Arts together; and some have got more by Writing a Letter, and uttering a Sentence patly, than they could have done with all the Knowledge of the two Famous Civil-Law-Commentators, *Bartolus* and *Baldus*. Half a Page farther he says, Be not you any of those who deprive themselves of the

Advantage of Knowledge, to rob another Man of the Honour of Teaching it; or of those whom *Horace* laughs at, for being asham'd to Learn, and yet were not so to be Ignorant. *Cur nescire prudens pravè, quam discere malo?* Art. Poet. A few Lines farther, our Author says, Some People make no other use of Life than to Gormandize, they never employ their Faculties: Their Reasoning is Idle, and Understanding lyes Fallow. For this Reason our Nobles now-a-days surpass other People, only in glutting their Appetites, the vilest Function of Life, and are as Poor in Knowledge as they are Rich in Estates.

M A X I M XXIII.

To have no Blemish.

THERE is no Perfection without an *If*, or a *But*. There are but very few exempt from Faults, either in Manners or Body. But there are a great many who are even Vain of those Faults, which it would be an easie matter for them to amend. When we see the finallest Defect in an accomplish'd Person, we say 'tis pity, because one Cloud is enough entirely to Eclipse the Sun. These Defects are Blemishes, at which Envy levels her Snakes. It would be a notable piece of Skill to change into Perfections,

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as *Julius Cæsar* did, who being Bald, cover'd that Defect with his Laurels.

MAXIM XXIV.

To moderate one's Imagination.

THE true means of living Happy, and of being always esteemed Wise, is either to Correct, or Restrain it. Otherwise it becomes Tyrannical over us, and transgressing the Limits of Speculation, makes it self so very Absolute, that Life is Happy, or Miserable, according to the different Fancies it impresses on us. For to some it represents nothing but Pains and Trouble, and through their Folly becomes their Domestick Executioner. Others there are, to whom it proposes nothing but Pleasure, and Greatness, delighting to divert them in Dreams. These are the effects of Imagination, when not curb'd by Reason.

MAXIM XXV.

A good Understanding.

TO understand the Art of Reasoning and Discourse, was heretofore the Science of Sciences; but that alone will not do now-a-days; we must guess and divine, especially if we would undeceive our selves. (1.) He that is not a

(1.) Truth (adds our Author in his *Discreto*, Chap. *Buen Extendator*) is a Virgin, as mo-

dest as she is fair, and therefore always goes mask'd. See the Note upon the 210th Maxim.

good

good Observer, can never be a good Judge. There are Spies over the Heart and Intentions. The Truths which import us most, are never told us, but by halves. A Man of Wit must dive into the meaning of them, checking his Credulity in what appears advantageous, and giving the Reins to a Belief of that which is Odious.

M A X I M XXVI.

To find out a Man's Foible, or Weak-side.

THIS is the Art of managing Humours, and of gaining our Ends upon Men. It depends more upon Skill than Resolution, to know how to win upon the Minds of People. There is no Will that hath not its predominant Passion, and these Passions are different, according to the diversity of Tempers. All Men are Idolaters : Some of Honour, others of Interest, and most of their Pleasures. The Skill is then, to know aright these Idols, if we would hit the Weak-side of those who Adore them. He that can do so, has the Key of another Man's Will. We must move with the first Mover ; and that is not always the higher, but most commonly the lower Faculty. For in this World the Number of those who are Irregular, is far greater than of those who are not. We are first to know the Character of the Person, next to feel his Pulse, and then to attack him by his strongest Passion, which is generally his Weaker-side. That is a sure way to gain the Point.

M A X I M

M A X I M XXVII.

To prefer Intention before Extention.

PERFECTION consists not in Quantity, but Quality. Of that which is very good, there is seldom but very little. That whereof there is much, is little esteem'd. And even amongst Men, a Giant in bulk, may be but a Dwarf in Understanding. (1.) Some value Books for their bulk, as if they were made rather to load their Arms, than to exercise their Minds. Extention alone could never exceed Mediocrity. And it is commonly the Unhappiness of Men that offer at every thing, to excel in nothing, because they would excel in all. Intention gives an eminent Rank, and makes a Hero, if the matter be fit for the Composition.

(1.) This is spoken in a figurative Sense, and relates to the Proverb, *Homo longus raro Sapiens. El grande de Cuer-*

po, no es muy Hombre, says our Author in the 7th Chapter of the first Part of his Criticism.

M A X I M XXVIII.

To have nothing that's vulgar in One.

WHAT an excellent discerning had that Man, whom it displeased to please many: Wise Men are never fond of vulgar Applause. There are Camellions of so popular a Palate, that they take more pleasure to suck in a gross Air, than to smell the sweet Zephyrs of *Apollo*. (1.) Be

(1.) Our Author in the 5th Chap. of his *Heroe* says, that 'tis the Property of a great Wit to decline Esteem. To

be covetous of Applause discovers a slender Merit. and Self-Conceit is the ordinary Attendant of Ignorance.

not dazled at the sight of the Miracles of the Vulgar: Ignorant Men are always in a maze. That which makes the Folly of the Mob admire, undeceives the Discerning of the Wise.

M A X I M XXIX.

The upright Man.

ONE ought always to side with Reason, and that so constantly, that neither vulgar Passion, nor any tyrannical Violence, may be able to make one abandon it. But where is this Phoenix to be found? Sure she has not many Adherents. (1.) There are many who publish her Praises, but few will admit her into their Houses. Others follow her, as far as Danger; but when they come near that, some, like false Friends, deny her, and the rest, like Politicians, pretend they know her not. She, on the contrary, scruples not to fall out with Friends, with Powers, nay, and with her own Interest; and there lies the danger of mistaking her. The Cunning stand neuter; and by a plausible and metaphysical Subtilty, endeavour to reconcile their Consciences with Reasons of State. But an upright Man looks upon that way of Trimming as a kind of Treason, thinking it more honour to be constant, than to be a Statesman. He is always where Truth is; and if he sometimes leaves People, it is not that he is fluctuating, but because they have first forsaken their best Guide, which is Reason.

(1.) *Virtus laudatur & alget, says Juvenal.*

M A X I M XXX.

Not to affect extraordinary, nor yet chimerical Employments.

THAT Affectation, serves only to attract Contempt. Whimsie hath hatched many Sects, but a Wise Man ought to espouse none of them. There are some strange Palates, that like nothing of what others love. Every thing that is singular pleases them. 'Tis true, that makes them to be taken notice of, but still rather to be laugh'd at, than esteemed. Those who profess being Wise, ought to have a special care not to affect being thought so. And upon far better grounds ought they not to do it, who are of a Profession, that renders the Professors ridiculous. We name not here the Employments, seeing the Contempt that every one has for them makes them sufficiently known.

M A X I M XXXI.

To know Happy People, that one may make use of them; and the Unhappy, that one may avoid them.

MISFORTUNE commonly is an effect of Folly; and there is not a more dangerous Contagion than that of the Unfortunate. We must not open the Door to the least Evil, for others, and those greater too, which lie in Ambush, come always after. The true skill at Play, is to know how to lay out your Cards. The lowest Card that is turn'd up, is better than the highest of the former dealing. In Doubts, there is no bet-

ter expedient than to consult the Wise; sooner or later, that will answer our Expectation.

M A X I M XXXII.

To have the Reputation of contenting every Body.

THAT gives Credit to those who govern. By that means Sovereigns gain the Good-will of the Publick. The only Advantage they have, is, that they can do more Good than other Men. Those are the surest Friends, who are made such by reiterated Kindnesses. (1.) But there are some of a Humour to content no Body, not so much because it would be chargeable to them, as that their Nature is averse from shewing Kindness. In all things contrary to the Divine Goodness, which communicates it self incessantly.

(1.) This is a Fault which Tacitus seems to accuse Tiberius of, where he says that that Emperor suffer'd the Governors and Magistrates of Provinces to continue

in their Posts for their Lives, meerly because he would thereby frustrate others Pretensions to them. *Invidia, ne Plures fruerentur.* Ann. 1.

M A X I M XXXIII.

To know how to deny one's Self.

(1.) IF it be a great Art to know how to refuse Favours, it is a far greater to be able to deny one's self in Business and Visits. There

(1.) This is what Seneca did, according to Tacitus. *Instituta prioris Potentia commu-*

tat, prohibet Cetus Salutantium, vitat Comitantes, rarus per Urbem, &c.

are

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are some troublesome Employments that wear away the most precious Time. It is better to do nothing at all, than to be busie to no purpose. It is not enough to be a prudent Man, to make no Intrigues, but he must also avoid to engage in them. We must not be so much at the devotion of others, as not to be more at our own. We are not to abuse Friends, nor to require more of them, than they are willing to grant. Every thing that is excessive, is vicious, especially in Conversation; and without that Moderation, there is no preserving of the Good-will, and Esteem of others, on which Civil Decency depends. One should use all one's Liberty in chusing what is most excellent; but so, as never to offend against Judgment, and Discretion.

M A X I M XXXIV.

To know one's own Strength.

THAT Knowledge serves to cultivate what we have of excellent, and to improve common Endowments. Many would have become great Men, had they but known their true Talent. Endeavour then to know yours, and join Application to it. In some, Judgment has the Ascendant, in others, Courage: (1.) Most part do

(1) When Reason pursues the Dictates of Nature, and Choice joins with Inclination, Wonders are perform'd in whatever it be, and which is properly to Sail before the Wind and Tide. But on the contrary, to apply one's self to a-

ny thing opposite to one's Inclinations, is to take a great deal of Pains for a little Advance, or rather to strive to Row by meer strength thro' the Current of a rapid River. Preface to Monsieur Rohan's Book, *Of the Interest of Princes.*

violence

violence to their *Genius's*; whence it comes that they never excel in any thing. (2.) We are always late in forsaking, what Passion made us early to espouse.

(1.) Passion (says our Author in the first Chap. of his *Discreto*) frequently imposes on us, as do sometimes our Obligations, by setting our *Genius's* and Employments at variance. A Man is unhappy, because he accepted of a Commission, when he had been far otherwise if he had taken up the long Robe. A never-failing Maxim of *Chilo's*, that we ought first to know our selves, and then to apply our selves accordingly. A discreet Man begins to acquire Knowledge by Knowledge it self. He first founds his *Minerva*, as well that of Inclination, as that of Reason, and if he finds either proper he immediately puts that upon Action. In the 9th Chap. of his *Heroe* he says farther, That the Heart predominates in some, and the Head in others. That Man would be a very Fool, who should

employ his Courage in Study, and his Wit in Fighting. Let the Peacock content herself with Showing her fine Tail, and let the Eagle boast of her flight; and tho' the Ostridge must not pretend to equal the latter in swiftness of Wing, yet may he value himself upon having as fine Feathers. That Poet that Advis'd not to do any thing in spight of *Minerva* (of ones *Genius*) taught a great Truth. But still there is nothing more difficult, than to dissuade us from the Opinion we have of our selves. Let a Man therefore first try gently to tame his Inclination, and afterwards experience its Force, without pretending to an absolute Dominion over it: and when he has once come to know his Talent, let him Improve it as much, and as fast as he can. See the 89th Maxim.

M A X I M XXXV.

To weigh things according to their just Value.

IT is the only ruin of Fools, that they never Consider. Since they do not comprehend things, they neither see the Damage, nor Profit, and by
con.

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consequence never trouble themselves about them. Some set a great value upon that which is but of little worth, and take no notice of what is really worthy their Esteem, because they take all things by shew, and outward Appearance. Many for want of Sense, feel not their Distemper. There are some things on which one cannot think too much. The Wise Man reflects on all, but not on all alike. For he Digs where there is any Ground, and sometimes thinks there is more than there really is: So that his Reflection goes even as far as his Apprehension.

M A X I M XXXVI.

Not to engage in any Enterprize before one hath examined well one's Fortune and Ability.

THIS Experience is far more necessary than the Knowledge of our Constitution. If it be the mark of a Fool to begin at Forty, to consult *Hypocrates* about his Health; he must be a far greater, who begins at that Age to go to the School of *Seneca*, to learn how to live. It is no small matter to know how to govern one's Fortune, whether it be in waiting till she be in the good Humour (for she loves to be waited on) or in taking her such as she offers herself. For she hath an ebbing, and flowing, and it is impossible to fix her, being so singular and variable as she is. Let him who hath often found her favourable, not desist from importuning her, because it is usual with her to declare for the Bold, and being courtly, to love the
the

the Young. (1.) Let him who is Unhappy withdraw, that he may not meet with the Affront of a double Repulse, in the presence of a more happy Rival.

(1.) It was for this reason that the Emperor *Otho*, after he had lost the Battle of *Bedriac*, would not engage a second time, telling the *Prætorian Cohorts*, that advis'd him to it, that he had already sufficiently experienced his Force against that of Fortune, and that he did not value Life so much as for the safety of it, to hazard a se-

cond time the Lives of so many brave Men, who were the Ornament of the Empire. *Hanc Animam, Hanc Virtutem Vestram ultra Periculis objicere nimis grande Vitæ meæ Prælium puto. Experti invicem sumus Ego ac Fortuna. An Ego tot egregios Exercitus sterni rursus, & Reipublicæ eripi patiar?* Tacitus Hist. 2.

M A X I M XXXVII.

To guess at the Meaning of little Hints given us by the By, and to know how to make the best Use of them.

THIS is the delicatest Part in Humane Conversation; it is the finest Probe to search the Re-cesses of the Heart of Man. There are some malicious, and angry Jirks, dipt in the Gall of Passion, and these are as many imperceptible Thunder-bolts, which strike down those whom they hit. (1.) Many times a word hath thrown down headlong from the Pinnacle of Favour,

(1.) Cardinal *Espinosa*, chief Minister to *Philip II.* King of Spain, died of Fear, for having heard these Words from his Master's Mouth, Cardinal, *Yo soy el Presidente.* The same King kill'd ano-

ther of his Ministers with uttering these Words only, *What, do you belie me!* That Person having told Lies of him in his *Vida de Don Felipe el Predente.*

D

those

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those whom the Murmurings of a whole People, combined together against them, could not so much as shake. There are other Words, or Hints, which produce a quite contrary Effect; that is to say, which support, and encrease the Reputation of those to whom they are addressed. But seeing they are cunningly glanced, so also are they to be cautiously received: (2.) For the Security consists in pumping out the Intention, and a Blow foreseen is easily warded.

(2.) *Prævisus ante, Mollior Ictus venit.*

M A X I M XXXVIII.

To be moderate in good Fortune,

(1.) IS the part of a good Gamester, when Reputation lies at stake. A brave Retreat is as commendable as a brave Enterprize. When one hath acted a great Exploit one ought to secure the Glory of it, by drawing off in time. A continued Prosperity is ever suspected. That which hath its Interruptions is always the surer. (2.) A mixture of the Sharp with the Sweet, makes it to relish the better. (3.) The more Prosperities crowd one upon another, the more slippery they are, and subject to a Fall. The quality of the Pleasure, makes sometimes amends for

(1.) There is nothing wanting to my Fortune, but Bounds (said Seneca.) *Nihil Felicitati mea deest, nisi Moderatio ejus*; says Tacit. Ann. 14.

(2.) Good Morfels of Prosperity are to be eaten with Pleasure, (says our Author

in the 11th Char. of his *Herone*) when they are relish'd with the Half-sowre of some Crosses.

(3.) *Cuncta Mortalium incerta* (said Tiberius) *quantoque plus adeptus foret: Tanto se Magis in Lubrico.* Tacitus Ann.

for the shortness of the Enjoyment of it. (4.) Fortune is weary to carry one, and the same Man always upon her Shoulders.

Ann. 1. *Nec unquam satis fida Potentia, ubi nimia est*, Hist. 1. A sudden Prosperity has always been suspected, especially when it comes at a Wish, and all at a time; for Fortune is accusom'd to prey upon her own Fa-

vours: She waits like a Corsair, till the Vessel be freighted, that she may have greater Booty in carrying it away. Haste thee then into Port.

(4.) *Fato Potentia raro Sempiterna*. Tacit. Ann. 3.

M A X I M XXXIX.

To know the Nature and Season of Things, and to be able to make a right use of them.

(1.) The Works of Nature all attain to the ordinary point of their Perfection. They encrease always by Degrees, until they arrive at it; and so soon as they are come to it, they decline again as fast. On the contrary, the Works of Art are never so perfect, but that they still may be more. It is the sign of a quaint Discernment, to observe what is excellent in every thing. But few are capable of doing it, and those who are, do not always do it. There is a Point of Maturity, even in the Fruits of the Mind: And it is good to know that Point, that we may make our best of it.

(1.) *Naturaliter, quod procedere non Potest, recedit*. says *Paserculus* in *Tacitus*, Hist. 2. That is to say, what cannot Advance must Retreat. It seems to me (says Father

Bouhours in his *Conversations* (*Entretien* 2.) that things are never nearer their Ruin, than when they are got to their highest point of Perfection.

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M A X I M X L.

To gain the Love of All.

IT is much to be Admir'd, but it is far more to be Beloved. The fortunate Planet contributes somewhat to this, but Industry does yet much more. This perfects what the other did but begin. An eminent Merit is not enough, though, in reality, it be easie to gain the Affection, when one hath already gained the Esteem. (1.) He that would be beloved, must Love, be Beneficent, give good Words, and still shew better Deeds. (2.) Courtesie is the Politick Magick of great Persons. (3.) A Man must first set his Hand

(1.) *Neque enim* (says Pliny *Junior* in his Panegyrick) *Ullus Affectus est qui magis Vices exigit. Amari Princeps nisi amet non potest*; that is to say, Nothing more exacts a reciprocal good Turn than Love. A Prince can never make his Subjects heartily Love him, if he does not shew them some Love first.

(2.) The most powerful Charm to gain Love (says *Gracian* in his *Heroe*) is to Love first. What most moves the People is Courtesie and Generosity. It was these two Qualities that got *Titus* the Character of the Delight of Mankind. An obliging word from a Superior's Mouth, is equivalent to the Service of an Equal, and the bare Civility of a Prince is more worth, than the Gift of a private Man. *Alphonso*

the *Magnanimous*, King of Naples, alighting off his Horse to go and relieve a Peasant, forc'd the Walls of *Gaieta*, which his Cannon could not penetrate for several Days before. So that we see by laying aside his Majesty for a Moment, that Prince first got Admittance into the Peoples Hearts, and afterwards into their Town.

(3.) Our Author, in the second part of his *Criticcon*, says merrily, that a certain Warlike Prince having demanded of the Nymph, *History*, one of the best cut Pens she had, she gave him one that was not cut at all, telling him that it belong'd to him to cut it with his Sword, and if that cut well, the Pen would write the better. This she said, to give him to understand, that if he made

hand to great Affairs, and then open it liberally to good Pens, that is, alternately employ the Sword, and the Paper. (4.) For the Favour of Writers, who perpetuate great Exploits, is to be courted.

a glorious use of his Sword, her Pen would not fail to write well of him, and that it was not the Writing, but Men's great Actions, that render'd them immortal in History. All which is founded upon these fine words of Tacitus. *All that we have either lov'd or Admir'd in Agricola (says he) remains still, and shall Eternally remain in the Memory of all Ages, thro' the means of History, which shall elegantly transmit to Posterity all the great Things he has done. In vita Agricolaë.*

(4.) The favour of an Historian (says our Author) is the more to be desir'd, in that his Pen is pluck'd from the Wings of Fame. That Phoenix of Hungary, Matthias Corvinus was wont to say, (and which he made good by his Actions) That the Grandeur of a Heroe consisted in two things, viz. to perform great Exploits and to employ good Historians: Chap. 12th of his Heroe, and Discourse the 30th of his Agudeza.

MAXIM XLI.

Never to Exaggerate.

NEVER to speak in Superlatives, is the sign of a Wise Man; for that manner of speaking always wounds either Truth or Prudence. Immoderate Commendations are so many Prostitutions of Reputation, in that they discover the weakness of Understanding, and the bad Discernment of him that speaks. Excessive Praises excite Curiosity, and incite to Envy; so that if Merit answer not the Value that is set upon it, as it commonly happens, general Opinion revolts from the Imposture, and makes the Flatterer, and Flattered both Ridiculous. Therefore

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a Prudent Man proceeds with a short Rein; and chuses rather to offend by giving too little, than too much. (1.) Excellence is rare, and by consequence the value of it is to be well weighed. (2.) Exaggeration is a kind of Lying: By it one may get the Reputation of Discernment, and what is worse, of a bad Judgment.

(1.) Perfections (says our Author in the 5th Chap. of his *Heroe*) that are arriv'd at the highest Point are rare, and therefore ought to be so esteem'd. And a few Pages after he says farther; Some Men believe, that not to Commend them to Excess, is to Blame them; But, for my part, I am of Opinion, that excessive Praise is a true sign of a want of Capacity, and that those who Commend too much, either abuse themselves, or others. *Agessilaus* King of *Sparta*, did not esteem him a good Shoemaker, who made a Shoe of *Enceladus's* size for a Pigmie. In case of Praises, he does

best that observes the justest Measure.

(2.) Without great Knowledge, back'd by long Experience. (says he again, towards the end of the same Chapter) there is no coming to understand the true value of Perfections. If a discreet Man cannot judge aright of them, let him hold his Tongue, for fear he rather discover his own Incapacity, than the other Man's Perfection. *John Ruso*, in his 528th *Apothegm*, compares those that Exaggerate, and always talk big, to barren Years, which ever enhance the Prizes of Commodities.

M A X I M XLII.

Of the Ascendant.

THIS is a certain unaccountable force of Superiority, that springs from Nature, and not either from the Artifice, or Affectation of him that has it. Every one submits thereto without knowing how, unless it be that one yields

to the insinuating Power of the Natural Authority of another. These Paramount Genius's are Kings by Merit, and Lions by a Privilege that is innate to them. They command the Hearts and Tongues of others by a secret Charm, that makes them to be respected. When such Men have the other requisite Qualities, they are cut out for the Chief Movers of the Government Politick, in regard they can do more with a Hint, than others can with their utmost Efforts and Reasons.

This Dominion, says the Author, in his Chapter *Del senorio en le dezir*, &c. is sketch'd out by Nature, and finished by Art. All who have this Advantage, find things ready done to their Hands. Nay, Superiority it self facilitates all things to them, insomuch that nothing puzzles them, but in every thing they come off with Honour. Their Sayings and Doings seem as great again as they really are. An ordinary Thing hath even appeared excellent, when seconded by this Power. They who want this Superiority, enter diffidently upon Affairs; which takes from them much of their Gracefulness, especially if it be observed. From Diffidence immediately springs Fear, which shamefully banishes Assurance; and by consequence, Action and Reason lose all their Lustre. This Fear so absolutely tyrannizes over the Mind, that it deprives it of all Liberty. Insomuch that Reason is at a stand, Words are frozen, and Activity becomes disabled.

The Ascendant of him that speaks, gains him at first the Respect of him that hears. It makes the greatest Critick give Attention; and Sovereign-like sways the Consent of a whole Company.

pany. It furnishes Expressions, nay, Sentences to the Person that speaks; whereas Fear choaks his Words. (1.) Insipid Bashfulness is sufficient to chill Reasoning; and though it could overflow with a Torrent of Eloquence, yet the great cold of Fear will put a stop to its Course.

(1.) A famous Preacher going up into a Pulpit to Harangue before *Philip* 11^d. of *Spain*, on a sudden became Dumb before he had utter'd a Word, which was occasion'd by that Prince's looking stedfastly upon him while he paid his Obeisance to him. A Pope's Nuncio also was confounded, in like manner, at an Audience of the same Monarch; and the Jesuit *Tosserinus* stopp'd in the middle of a Discourse, which he was making to the said King, and could not proceed, whereupon the King, to deliver him from his Confusion, told him, that if he had the rest written he would read it, and grant his Request. *Dichos y Hechos de Don Felipe el Segundo, Cap. 2.*

He that enters into Conversation with an innate Authority, has Respect at his Devotion before-hand: But he who engages in it with Fear, accuses himself of Weakness, and confesses he is overcome, before he has made the Tryal. For this Diffidence of Mind, he is to be despised, or at best, not much esteemed. The Truth is, a Wise Man ought to be reserved, especially where he is not acquainted with his Company. He first tries the Ford, especially if he foresee that it is deep.

Though it be both Civility and Duty to qualify this imperious Boldness, in speaking to Princes and great Men; yet ought one to have a care of falling into the extremity of Bashfulness. (2.) Then it is that a Man ought to keep

(2.) *John Rufo*, one of the most celebrated Wits of *Spain*, and whom *Gracian* calls the Ingenious, and the Discerning, had the Presumption to think that he could not be con-

a mean betwixt Boldness and Confusion, that he may neither be Disagreeable, nor Ridiculous. Let neither your Fear be so great, as to make you lose Assurance, nor your Boldness so saucy, as to forget Respect. *See Maxim the 182d.*

confounded at the bare sight of King Philip II. alledging, That Kings were no other than Men, and that a Man must be extremely deficient to be afraid of Appearing before such a Prince, as was of that easy Access, and who gave Audience with that obliging Temper and Modesty, that he never sent any one from him dissatisfied. But whatever Assurance this *Ruso* fancy'd to himself, when he some time after happen'd to have Au-

dience, he lost his Senses, like other Men, insomuch that in going from the King's Presence he frankly own'd, that it far'd with him, as with those that look on the Horizon, to whom it seems that the Heavens and Earth meet, but when they come to themselves they find there is no such thing. *Ruso in his 687th Apophegm.* This is also to be met with word for word in the *Dichos y Hechos de don Felipe el Segunda.*

This Superiority shines in all sorts of People, but most in great Men. In an Orator it is more than a Circumstance: To a Lawyer it is Essential: In an Ambassador it is a glorious Quality; in a Commander a victorious Attribute: But in a Prince, it is the Ornament of all Perfection. It enhances the Price of all Humane Actions; and reaches even the Countenance, which is the Throne of Comeliness; and the Gate which denotes the Signatures and Character of a Man's Heart; and judicious Persons always delineate theirs by a noble way of Acting and Speaking: For sublime Actions are of double value, when they are accompanied with Majesty.

Some are born with an universal Power, in all they say, or do. One would think that

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that Nature had design'd them for the elder Brothers of Mankind. They are made to be Superior in all things, if not in Dignity, at least in Merit. A Spirit of Dominion exerts it self in them, even in their most common Actions. All obey them, because in every thing they excel every Body. They seize Men's Hearts, and so at first become Masters of them; for their Capacity is large enough for all things. Now tho' others may sometimes have more Learning, Nobility, nay, and Virtue; yet still they get the better by an Ascendant, that gives them Superiority; so that if they have not the Right, yet at least they make good their Title by their Power.

M A X I M XLIII.

To Speak with the Vulgar, but to Think with the Wise.

TO swim against the Stream, is as impossible a thing to succeed in, as it is easie to expose one's self. *Socrates* was the only Man that could undertake it. Contradiction passes for an Affront, because it is the condemning of another's Judgment. Malecontents multiply, sometimes on account of the Thing censured; and sometimes because of the Party that espous'd it. Truth is known but of a very few, and false Opinions go current with the rest of the World. (1.) One must not judge of a Wise

<p>(1.) The Prudent Man (says our Author in his <i>Discreto</i>) observes inviolably that great Precept of <i>Aristotle</i>, to</p>	<p>talk like the Common People, but to Think, Act and Believe quite contrary to them. Chap. <i>Hombre juicio y notante.</i></p>
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Man

Man by what he says, since sometimes he speaks at Second-hand, that is to say, according to the common Report, tho' his Judgment give the Lie to the vulgar Error. (2.) A Wise Man avoids as much being contradicted, as to contradict. The more his Judgment enclines him to Censure, the more he has a Care not to publish it. Opinion is free; it neither can, nor ought, to be forc'd. The Wise Man retires within the Sanctuary of Silence, and if sometimes he be communicative it is but to a few, and those as Knowing as himself.

(2.) This is a Commendation that *Tacitus* gives *Agri-
cola*. in these words: *Pro-
cul ab Æmulatione adversus
Collegas procul à Contentione
adversus Procuratores; & Vin-
cere Inglorium & atteri Ser-
didum arbitrabatur*; that is to
say, He had always a good

Understanding with his
Collegues, avoiding to en-
gage with them either in
any Contest, or Competi-
tion, and was as little en-
clin'd to take any Advan-
tage of them, as he was
to let them have any over
him.

M A X I M XLIV.

To Sympathize with Great Men.

IT is the Nature of Heroes to love one another; it is a secret Instinct that Nature bestows upon those, whom she intends to raise to the highest pitch of Honour. (1.) There is a Kin-
dred

(1.) Sympathy (says our Author, in the 5th Chap. of his *Heroe*) consists in a Kin-
dred of Hearts, and Antipa-
thy in a Separation of Wills.
The highest pitch of Per-
fection is expos'd to the
Odium of the Latter, and
the most uneasy Humour
has Charms for the Former.
There's nothing but what
Sympathy can prevail on.
She can persuade without
Eloquence, and to obtain
whatever she desires, she
need only shew her *Placet*
(Petition)

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dred of Hearts and Inclinations, and the Effects of it are by the Vulgar attributed to Enchantment. That Sympathy rests not at Esteem, it proceeds to good Will, and at length arrives at Affection; it persuades without Speaking, and obtains without Recommendation. There is an Active and a Passive kind of this Sympathy, and the more sublime they are, the more Happy those are that enjoy them. The Skill lies in Knowing, Distinguishing and Understanding, how to make the best use of them. Without this all the rest signifies nothing.

(Petition) of Resemblance. An exalted Sympathy is the North Star, which guides to Heroism. It is an easy matter to have a Veneration for great Men, but very difficult to Resemble them. Sometimes the Heart has

Wishes, but without the Echo of Correspondence, they are nothing. Sympathy is the A. B. C. of Love. 'Tis a Folly to set down before any Heart, without the Ammunition of Sympathy.

M A X I M XLV.

To use Reflection without abusing it.

REFLECTION ought neither to be affected, nor known. Artifice is to be hid, in as much as it is Suspicious, and Caution much more, because it is Odious. (1.) If Cheating be in Vogue, redouble your Vigilance, but without letting it be known, lest that make People distrustful.

(1.) *Tacitus* says, that whilst *Tiberius* spoke ambiguously in the Senate, all the Senators had the same dread upon them, lest they

should be thought to dive into his Meaning. *Quibres unus Metus. si Intelligere viderentur. Ann. 1.*

(2.) *Suff*

(2.) Suspicion provokes to Revenge, and sets Men upon Thoughts of doing the Mischief they never thought on before. Reflection upon the state of Affairs, is a great help to Acting. There is not a better proof of a Man's Sense, than good Reflections. (3.) The greatest Perfection of Men's Actions, depends on the perfect Knowledge wherewith they have been Executed.

(2.) *Agrippina* had no better way to secure herself from her Son *Nero's* Snares, than by pretending that she did not suspect him. *Solum Insidiarum Remedium esse si non Intelligerentur.* Ann. 14. And even when the Officers had enter'd her Chamber, who she knew were sent to Murder her, yet she still continu'd her Hypocrisy, telling them: That she could not believe her Son capable of commanding a Parricide. *Nihil se de Filio credere, non Imperatum Parricidium.* Ibid. One day as the Emperor *Otho* was treating some of the Principal Lords and Ladies of his Court, a rude Company of Soldiers came and would have broke open the Gates, pretending they had somewhat to say to the Emperor. Now tho' the Guests were considerably frighten'd, yet not knowing whether it were a piece of Treachery in *Otho*, or an Accident; or if it were best to fly, or to stand it, they conceal'd their Fear and Diffi-

dence, as much as possible, that they might not thereby offend the Emperor. *Qui trepidi, fortuitusque Militum Furor, an Dolus Imperatoris, manere ac deprehendi, aut fugere & dispergi, periculosius foret, modo constantiam simulare, &c.* Hist. 1. *Philip Commynes* blames the Constable of St. Pol exceedingly, for shewing so much Fear in his Master *Lewis XIth's* Presence, as to appear in Arms before him, tho' he said he did it out of Fear of the Count of *Damartin*, High Steward of France, who was his mortal Enemy. Book 3d of his *Memoirs*, Chap. 11.

(3.) 'Tis thus that *Tacitus* says, that those that engage in any great Enterprize, ought first to consider if the performing it would be easy or difficult; any Honour to themselves, or Advantage to their Country. *Omnes qui Magnarum Rerum Consilia suscipiunt, astimare debent, an quod inchoatur, Reipublica Utilis, Ipsis gloriosum, aut certe non arduum sit,* Hist. 2.

MAXIM

M A X I M XLVI.

To Correct one's Antipathy.

'TIS oftentimes our Custom to Hate, right or wrong, that is to say, even before we know what he is, whom we Hate; and sometimes that vulgar Aversion, has the boldness to attack even great Personages. Prudence ought to keep it under. For, nothing discredits us more, than to profess a Dislike to those who deserve to be Beloved. As it is noble to Sympathize with brave Men, so is it the sign of an abject Temper, to have an Antipathy against them without a just Cause.

M A X I M XLVII.

To shun Engagements,

IS one of the chief Maxims of Prudence. In large Plains, there is always a great Distance, from one end to the other. It is the same in great Affairs. We must jog on a good way, before we come to the end of them. Therefore the Wise never engage willingly in them. They come to a Rupture as late as possibly they can, since it is easier to wave the Occasion than to get off, when once engaged, with Honour. There are Temptations of Judgment, which it is safer to avoid, than to overcome. One Engagement draws a greater after it, and commonly there is a Precipice hard by. Some Men naturally, and sometimes through a national Defect, meddle in every thing, and always en-
gage

gage inconsiderately. When on the contrary, he who takes Reason for his Guide, proceeds always with Circumspection. He finds greater Advantage in not Engaging, than in Overcoming; and tho' some rash Blockhead may be ready to begin, yet has he a Care not to tread in his Steps.

M A X I M XLVIII.

The Man that has a Stock of good Qualities.

THE more Depth one has, the more Man one is. The Inside ought to be worth as much again as that which appears outwardly. Some Men have no more but a Front, just like Houses, which for want of a good Foundation, have not been finished. The Entrance speaks the Palace, and the Cottage the Lodging. These Men have nothing that one can fix upon, or rather every thing is fixed in them. For after the first Salutation, the Conversation is at an End. They make their Complement of Entrance, as the *Sicilian* Horfes do their Caracolls, and then all of a sudden become Dumb. For the Pool of Words is soon drained, when the Understanding is shallow. It is easie for such to deceive those, who like themselves have nothing but outward shew, but they are Fops to Men of Discerning, who presently discover that they are Ill-furnished within.

M A X I M XLIX

The Judicious and penetrating Person,

ALWAYS masters Objects, and is never master'd by them. He immediately sounds the
Bottom

bottom of the profoundest Depth. He knows perfectly how to Anatomize Men's Capacities. Let him but look upon a Man, and he'll dive into the Depth of him, and know him thoroughly. He decyphers all the Secrets of the closest Heart. He is quick in Conceiving, severe in Censuring, and judicious in drawing Consequences. He discovers All, observes All, and comprehends All.

This, and the preceding Maxim, have their Comment in the Author's Discreto, Chap. Hombre Juizioso y notante, where he speaks thus.

Momus reasoned but very dully, when he would have had a little Window made in the Heart of Man. It would have been of very little use to some Men, who look through Perspective-Glasses. A good Judgment, is the principal Key of another Man's Intentions. It is to no purpose for Ignorance to retreat to the Sanctuary of Silence, and Hypocrisie into a whited Sepulchre; a judicious Man discovers All, guesses at All, and penetrates into All. He at first distinguishes Appearance from Reality. He looks within a Man, and rests not on the vulgar Surface. He decyphers the Intentions and Ends; for the *Clavis* of Criticizing is in his Possession. Seldom hath Deceit, and much less Ignorance, boasted of being too hard for him. This Preeminence has rendred *Tacitus* so famous in general. There is no Quality more opposite to vulgar Ignorance than this; it is alone sufficient to gain a Man the Reputation of being Discreet. The Vulgar hath always been Malicious, but never Judicious: And though it says Any thing, yet it understands not Every thing. It seldom distinguishes Truth from Probability. Since it
never

never bites but the Bark, it swallows down
All without nauseating a Lye. *And about two
Pages after, A Yea*, from Judges of Merit and
Capacity, is more worth than all the Accla-
mations of the Crowd. And it was not with-
out Grounds, that *Plato* called *Aristotle* his
whole School; and *Antigonus* the Philosopher
nam'd *Zeno*, the whole Summ of his Renown.
But it is to be observed, that there is great dif-
ference betwixt Censure and Backbiting; for
the one is grounded upon Indifference, and
the other upon Malice. Our Maxim enjoins
not a Discreet Man to be Satyrical, but only
to be Intelligent. It prescribes not the con-
demning of every thing, which would be an
insupportable Extravagance of Mind; and
much less the approving all Things, which is
the silliest piece of Pedantry and Credulity.

M A X I M L.

*Never to lose the Respect which is
due to us.*

ONE ought to be such, as to have no Cause of
blushing in private. One's own Conscience ought
to be a sufficient Rule for one's Actions. A good
Man is more obliged to his own Severity, than
to all Precepts. (1.) He refrains from doing
what is Indecent, for fear of wounding his

(1.) Such was *M. Cato*
(says *Paterculus*) who al-
ways did good, not so much
that he might get the Cha-
racter of a good Man, as be-
cause he knew not how to
do otherwise. *Qui nunquam*

*rectè fecit, ut facere videretur,
sed quia aliter facere non pote-
rat.* Hist. 2. Num. 35. He
also said that a Man could
not have a more terrible Wit-
ness against him than his own
Conscience.

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own

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own Modesty, rather than offending against the Authority of his Superiors. (2.) When One stands in Awe of one's self, one has no need of *Seneca's* imaginary Tutor.

(2.) Every one cries he is Innocent, (says *Seneca*) not that he is really so, but because there was no Witness of his Crime. *Innocentem quisque dicit, respiciens Testem non Conscientiam.* Ep. 43. Also *Pliny Junior* says, that most Men are afraid of a bad Name, but few fear their Consciences. *Multi Famam, Conscientiam pauci verentur.* Ep. 20. lib. 3. *Aristippus* was wont to say, That a wise Man would live well, if there were no such thing as Law; and another Philosopher, that he did not obey the Laws, but Reason: Both these meaning, that they could do their Duty voluntarily, without being forc'd to it by Authority. To Respect, and even to stand in Awe of our selves, (says *Gracian*) is Council which the Severity of *Cato* hath produc'd. He that neglects to pay a Respect to himself, gives others a Power of depriving him of it, the 14th Chap. of his *Heroe*. A Man exalted to Dignity (says *Pliny Junior*) can he be slighted, if he does not first slight himself, by doing mean Things? *An contemnitur. Qui Imperium, Qui Fasces habet, nisi qui humilis & sordidus, &*

Qui se Primus Ipse contemnit. Ep. ult. lib. 8. *Cesar* (says *Gracian*) having been taken by Pyrates in his Youth, the Vanquish'd Commanded, and the Conquerors Obey'd, as if he had been their Prisoner only in Ceremony, and their Prince in reality. *Gracian* having taken these words out of the History of *Paterculus*; I hope it may not be amiss if I give the Passage more at length with its Translation. *Admodum Juvenis.* (says he of *Cesar*) *cum a Pyratibus captus esset, ita se per omne Spatium, quo ab iis retentus est, apud eos gessit, ut pariter iis Terrori, Venerationique esset: Neque Unquam aut Nocte aut Die, (cur enim quod vel maximum est, si narrari verbis speciosis non potest, omitatur?) aut excalcearetur aut discingiretur.* That is to say, *Cesar* having been taken in his Youth by Pyrates, he behav'd himself so prudently all the while he was in their hands, that they equally Admir'd and Fear'd him; neither was it in their Power, either Night or Day, to perswade him to pull off his Cloaths or Shooes. This is commendable, in that he resolv'd to keep to his Condition as long as he was in it.

MAXIM

M A X I M L I.

The Man that can make a good Choice.

HE that makes a good Choice, is suppos'd to have good Sense, and a great Power of Penetration. Wit and Study, are not sufficient to render a Man's Life always easie. There is no difficulty of Chusing, where there is nothing worth the contending for. To be able to Chuse, and to Chuse well, are the two Advantages of a good Discernment. Many who have a pregnant and fertile Wit, a strong Judgment, and much Knowledge acquired by Study, are at a Loss when they are to make a Choice: It is generally Fatal to them to hit upon the Worst, and one would say, that they loved to deceive themselves: (1.) It is then one of the greatest Gifts of Heaven, to be a Man that can make a good Choice.

(1.) Passion (says our Author in his *Discreto*, Chap. *Hombre de buena Eleccion*) is the sworn Enemy of Prudence, and by Consequence of Choice. And a Page after he says, there can be no Perfection where there is no Choice. To be able to Chuse, and to Chuse well, is a double Advantage. Not

to Chuse, is to take blind-fold what is offer'd, either thro' Chance or Necessity. Let him therefore that wants the Art of Chusing, seek for it in Council and Example; for to proceed safely, one must either know of one's Self, or hearken to those that do.

M A X I M L I I.

Never to be disorder'd with Passion.

IT is a great Point always to be Master of one's self.

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self. (1.) A Man thereby becomes excellent, and has the Heart of a King, seeing it is very difficult to shake a great Soul. Passions are the Elementary Humours of the Mind. (2.) So soon as those begin to abound, the Mind becomes Sick; (3.) and if the Distemper rise to the Mouth, Reputation is much in Danger. (4.) One ought therefore so to get the Mastery over one's self, that one may never be accused of Transport, neither in the height of Prospe-

(1.) Of this *John Ruso* gives a good Example in his *Apothegms*. *Don Lopez de Acuna* (says he) Arming himself in haste to go to decide a Quarrel, told one of his Servants that help'd him to put on his Armour, that he should make his Head-piece sit easier, for that it hurt him at one Ear. But the Servant alledging, that it was impossible it should hurt him, and that it was put on as it should be, he being press'd to be gone, went accordingly to the Place appointed, and engag'd in a bloody Combat. When all was over he return'd home, but going to take off his Head-piece, his Ear came off with it; whereupon he turn'd in great pain to the Servant, and only said to him: Did not I tell you that you had not put on my Head-piece right? *Apothegm 553*. And in the following *Apothegm*, after having related farther, that *Don Ivan de Gusman* said on the same Ac-

count in the presence of *Don John of Austria*, that if he had been *Don Lopez*, he would have made a Haste of that Rascally Servant. To which *Don John of Austria* reply'd, That would have been selling your Ear at too mean a price; whereas by his Courage and Patience he had procur'd a lasting Reputation.

(2.) *Ager & flagrans Libidinibus Animus*, says *Tacitus* Ann. 3.

(3.) And 'twas to preserve his that *Tiberius* kept himself, *sine Miseratione, sine Ira, Obstinationum, Clausumque, ne quo Adfectu perumperetur*. Ann. 3.

(4.) As that adopted Son of *Galba*, *Qui nullum turbati aut exultantis Animi motum prodidit; nihil in Vultu Habituque mutatum, quasi imperare posset magis, quam vellet*, Hist. 1. And as *Vespasian*, who shew'd no alteration in his Temper upon his Advancement to the Empire. *In ipso nihil tumidum, arrogans, aut in Rebus novis novum fuit*, Hist. 2.

rity, nor in the depth of Adversity ; but on the contrary, make one's self always admir'd, as Invincible.

M A X I M LIII.

To be both Diligent and Intelligent.

DILIGENCE executes speedily, what Intelligence projects slowly. (1.) Precipitancy is the Passion of Fools, who not being able to discover the Danger, act at hap-hazard. On the contrary, the Wise trespass in Slowness, the common effect of Reflection. (2.) Sometimes Delay makes a well concerted Enterprize to miscarry. (3.) Speedy Execution is the Mother of good Fortune. He has done much,

(1.) *Barbaris* (says *Tacitus*) *Cunctatio servilis, statim exequi Regium videtur*, Ann. 6. Even among the *Barbarians* 'twas reputed Vileness to procrastinate, and Vertue to execute any thing speedily. Notwithstanding Fools and *Barbarians* may be put into the same Scale, since they both act more thro' Rashness than Reason. *Velocitas juxta Formidinem; Cunctatio propior Constantia est. Tacitus in Germania.* Precipitancy comes very near Fear, and Delay nearer Constancy.

(2.) *Prolatio Inimica Victoria*, says *Tacitus* Hist. 3. All Delay is an Enemy to Victory. To procrastinate, is to let Conquest escape.

Debellatum eo Die foret, si Romana Classis sequi maturasset. Hist. 5. If the Roman Fleet had made haste to pursue the Enemy, that very day had put an end to the War. *Antonius festinato Prælio Victoriam præcipit.* Hist. 3.

(3.) Witness *Cerealis*, who according to *Tacitus*, allow'd but very little time for his Commands to be Obey'd in. This Method of Proceeding was always successful to him, Fortune still supplying any Defect in his Conduct. *Cerealis parum Temporis ad exequenda Imperia dabat, subitus Consiliis, sed Eventu clarus. Aderat Fortuna, etiam ubi Artes defuissent.* Hist. 5.

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who has left nothing to be done till to Morrow. It was a Saying worthy of *Augustus: Festina lente, Make haste slowly.*

M A X I M L I V.

To be a Man of Metal.

WHEN the Lion is dead, the Beasts are not afraid to Insult him. (1.) Brave Men are not to be Jested with. (2.) If one resist not the first time, 'twill be hard to bring one to th' Combat a second, and it fares still worse and worse with one. For the same Difficulty that in the beginning might have been surmounted, is not so easily manag'd in the End. The Vigour of the Mind surpasses that of the Body, it must always be in a readiness, as well as the Sword, to be made use of when occasion serves. By that means we cause our selves to be respected. Many Men have had eminent Qualities, yet for want of a good Heart, have been looked upon as Dead, seeing they have been buried Alive, as it were, in the Obscurity of Contempt. It is not without Reason that Nature has given Bees both Honey and Stings, and the Body of Man as well Nerves as Bones. (3.) The Mind also, must have some mixture of Sweetness and Resolution.

(1.) *Non tulit Ludibrium insolens Contumelia Animus. (Militum), Hist. 2.*

(2.) It was for this reason that the Ephori of Sparta grievously Fin'd a certain Citizen, for having suffer'd divers Injuries to be done him without Resentment,

(3.) One ought therefore to be somewhat like that *Regulus*, who was of a soft and gentle Nature, yet exceeding Furious and Revengeful where he was offended. *Nisi lacefferetur, Modestia retinens, non modo retulit Collegam, sed ut noxium Conjuratorem ad Disquisitionem*

quisitionem trahabat, Ann. 5. Gracian in the 47th Discourse of his *Agudeza*, reports an Action of Peter Count of Savoy, which deserves to be given here for an Example. This Count (says he) who was a Sovereign Prince, presenting himself before Otho, Emperor of Germany, to receive Investiture from him of his Dominions, came dress'd after a fantastical manner: His right Side was all cloath'd with Embroidery, en-

rich'd with precious Stones, and his left all clad in Armour. The Emperor demanding the Reason of this whimsical Habit, he Answer'd, ' I am thus dress'd
' to shew your Imperial Majesty, that as on one hand I
' am dispos'd to pay Homage to you; so on the other I am ready to Defend my self against all
' such, as shall in the least offer to deprive me of my
' Right.

M A X I M LV.

The Man that can wait with Patience.

NEVER to be too forward, nor Passionate, is the sign of a free and unconfined Heart. He that is Master of himself, will soon be so of others likewise. We must traverse the vast Course of Time, before we can come at the Centre of Occasion. . A reasonable Procrastinating ripens Secrets and Resolutions. The Crutch of Time, does more Execution than the Club of Hercules. God himself when he punishes us, makes not use of the Rod, but in Season. (1.) It was a good Saying of Philip the Second of Spain: *Time, and I, will Challenge any other two*; for, Fortune rewards with Interest those who have but the Patience to wait for her.

The Author in the third Chapter of his *Discreto*, having given an Allegorical Description

(1.) This Expression King Philip had often in his Mouth, being perswaded that No-

thing could be well done without Time. *Don Felipe el Prudente.*

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of the Triumphal Chariot of *Expectation*, drawn by *Remora's*, and of her Throne made of the Shell of a *Tortoise*; and having told you how that Chariot was on a certain Day attacked by a Squadron of Monsters, such as blind Passion, Indiscreet Engagements, Imprudent Haste, Fool-hardiness, Inconsideration, Precipitation and Confusion: *Expectation*, says he, knowing the greatness of the Danger, commanded *Retention* to make a Halt; and *Disimulation* to amuse the Enemies, whilst she should consult what was best to be done.

(2.) The wise *Bias*, chief Servant to that great Mistress of her self, advised her to imitate *Jupiter*, whose Thunderbolts would have already been all spent, if he had not had Patience. *Lewis XI.* King of *France*, was of the Opinion, that she should Dissemble, as he had done, who never taught his Son any other Grammar, nor any other Politicks. *Don John II.* King of *Aragon*, represented to her, that till then the *Spanish* Delays had had better Effect than the *French* Haste. The great *Augustus* recommended above All, and instead of All, his *Festina Lente*. The Catholick King *Don Ferdinand*, as a Prince of Politicks, wherein *Expectation* is well versed, spake more largely. One must first, said he, be Master of one's self, and then one shall quickly be so of others. Delay seasons Resolutions, and ripens Secrets: Whereas Precipitation always begets untimely Births, that never attain to the Life of Immortality. One must think leisurely and execute speedily. All Diligence that is not

(2.) *Si quoties Homines pec-* | *piter, exiguo Tempore inermis*
cant, sua Fulmina mittat Ju- | *erit. Ovid.*

directed

directed by Staidness, runs a great Risque. Things escape from it, as easily as they fall in its way: And sometimes the resounding of the Fall, is the first Signal of their being laid hold on. (3.) *Expectation* is the Product of great Hearts, and abounds in good Successes. Men of small Courage can neither keep Time nor Secrets.

(3.) *Tacitus* blames *Otho*, in that he had not the Patience to Expect, nor the Courage to Hope. *Æger Morâ & Spei Impatiens*. Hist. 2. And says farther, that *Titianus*, *O-*

tho's Brother, and *Proculus*, Captain of his Guards, press'd him to a Battle for want of understanding their Trade. *Titianus & Proculus imperitâ properantes*. *Ibidem*.

MAXIM LVI.

To find out good Expedients,

IS the Effect of an happy Vivacity, which is no more puzzled at any thing, than as if nothing happen'd by Chance. Some after long plodding, are still mistaken in every thing; and others hit upon Expedients for all things, without scarce thinking of them at all. There are Characters of *Antiperistasis*, that never succeed better than at a Plunge. These are Prodigies, that do every thing well upon the spot, and all things ill which they hit not at first, they never hit upon at all. Such People have always a great Reputation, because by the quickness of their Thoughts, and the Success of their Enterprizes, Men judge their Capacity to be extraordinary.

Promptitude

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Promptitude, saith the Author, in his *Discreto*, Chap. *Tener buenos repentés*, is the Mother of good Fortune. Unpremeditated Hits proceed always from a high flown Mind. *And some Lines after*, If Esteem be due to all that is pertinently done, or said, a pat Expedient found out at the very nick, deserves Applause. Readiness and Success give a double value to things. Some think much, and nevertheless still fail; and others succeed in all things, without scarce thinking at all. The quickness of Wit supplies the Defect of a deep Judgment. What offers at first anticipates Consultation. There is nothing Casual for such Men, inasmuch as their Presence of Mind serves them instead of Forecast. *Extemporaries* are the genteel products of a good Discernment, and the Load-stone of Admiration. Ordinary Actions unpremeditated make a greater shew, than high Designs that have been long in hatching. *And a page after*, One single extemporary Hit was enough to procure *Solomon* the Renown of being the Wisest of Men. By one Word he rendred himself more formidable, than by all his Power. *Alexander* and *Cæsar* deserv'd to be the eldest Sons of Fame, (1.) the one by resolving to cut the Gordian Knot; (2.) and the other by saying when he

(1.) The People of *Gordium*, a City in great *Phrygia*. having told *Alexander* that if he could untie the Gordian Knot, which was there kept as a sacred Relique, he should be Master of the Universe: He finding himself not able to Untie it, drew out his Sword, and cut it in two.

(2.) These words of *Cæsar*,

Gracian explains thus in his 17th Discourse of his *Agudeza*. It was not a Fall (said he) that *Cæsar* had, but a taking of Possession. Another time he appear'd a Mutiny among his Soldiers, by calling them Fellow-Citizens. *Divus Julius* *Seditionem Exercitus verbo uno Compefcuit. Milites Quirites vocando. Tac. l. i.*
fell

fell, *It is a Sign that Africa is under me.* Two *Extemporaries* that were as good to both, as the Conquest of two Parts of the World. That Essay gave a Specimen of their being capable of Ruling the Universe.

If a sudden Repartee has always been commendable, a prompt Resolution deserves well to be applauded. A happy Promptitude in the Effects shews an eminent Activity in the Cause. Promptitude in conceiving, is a Token of Subtilty, and a Readiness in finding out good Expedients, is a proof of Wisdom so much the more to be esteemed, as there is great distance betwixt Vivacity, and Prudence, and between Wit, and Judgment.

It is a Perfection, no less necessary than sublime in Generals of Armies, and brave Men, that their Actions and Executions are for the most part all Sudden and Transitory, by reason of the many fortuitous Cases that have neither been foreseen, nor consulted, and so must be ordered according as Occasion offers. Herein consists the Triumph of their Presence of Mind, and by Consequence the whole Assurance of their Victories.

But it becomes Kings better to think, because all their Actions are to be Eternal. They are to consider for many, and consequently have need of much Auxiliary Prudence, that they may secure the Publick Repose. They have Time, and their Beds, where they let their Resolutions ripen. They spend whole Nights in Thinking, that they may spend the Days in Action. In a word, they Labour more with their Heads than their Hands.

And in the third Chapter of his Heroe, He speaks thus,
The

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The Sayings of *Alexander* are the *Flambeaux* of his Deeds. *Cæsar* was equally prompt in Thinking and Acting. The Promptitude of the Mind is as Happy as that of the Will is Dangerous. It furnishes Wings for soaring to the height of Grandeur. With these Wings many have raised themselves from the Centre of Obscurity, to the Orb of Transcendent Greatness.

If Subtilty Reign not, it deserves, at least, to accompany those who do. The ordinary Sayings of a King are Crown'd Points of Wit. The Treasures of Princes often fail; but their Witty Sayings are everlastingly preserv'd in the Repository of Fame. Brave Men have sometimes gone farther with one Word, than with the utmost Force of their Arms, Victory being the ordinary Reward of a lucky Word of Command. The King of Sages, and the Wisest of Kings, acquired that Reputation by the ready Expedient, which he found out in the greatest of all Differences, which was to plead for an Infant. And this shews that Wit is useful to give Credit to Justice.

M A X I M LVII.

The surest Men, are Men of Reflection:

WHAT is well, comes always in good time. What is inconsiderately done, is as soon undone. That which is to last to Eternity, ought to be an Eternity in accomplishing. Perfection is the only thing that is minded, and nothing is durable, but what is so. All that proceeds from a profound Understanding, endures for ever. What is Worth much, Costs much.

The

The most precious Metal is the latest in coming to Perfection, and the heaviest, when it is so.

(1.) *Soon enough, if well enough*, said a Wise Man. We examine not how long a Man has been doing a Work, but only if it be well done. That only makes it valuable. *Fast*, and *Slow*, are Accidents which are unknown, or forgotten: Whereas, *Well*, is permanent. What is done in a trice, will be undone all of a sudden. It soon ends, because it was soon finished. The more the Children of *Saturn* come before their time, the faster he devours them. That which is to last to Eternity, ought to be an Eternity in coming. *Gracian* in his *Discreto*, Chap. *Tener buenos repentés*.

(1.) *Augustus* was wont to say, *Sat cito, si sat bene*, that is, A Thing was soon enough done, if it were well enough done. *Apelles* told a Painter, who boasted that he was never long about a Picture; that he might have sav'd himself the labour of telling that, since it was so plainly to be seen. The famous *Michael Angelo*, who was always a long time about his Work, us'd to say, that Precipitation in matters of Art, was good for just nothing; for as Nature required time to form those Animals that were to continue a long while, so

Art, that endeavours to imitate Nature, ought to work leisurely, it being impossible for Man to do any thing that is Excellent in haste. Those Works that are the soonest finish'd, says Father *Bouhours* in his 2d Conversation (*Entretien*) are never the most perfect. Nature is for an Age together, forming of Gold and precious Stones. Those things that acquire their Perfection, soonest, soonest come to Decay. The early-ripe Fruit will never keep. On the contrary, what exacts a great deal of time for Maturity, lasts also a great while.

M A X I M LVIII.

To Shape one's self according to one's Company.

ONE must not strive to shew one's Parts alike to all People, nor employ greater Force than the Occasion requires. There must be no Profuseness, neither of Knowledge nor Power. The skilful Fowler throws no more Corn to the Birds, than what is necessary to catch them. Have a special Care not to be Ostentatious of every thing, for if you do, you'll soon come to want Admirers. Some new Thing is to be always kept in store, that one may appear with to Morrow; every Day a fresh Proof, is the way still to keep in Credit, and to be the more Admired, that so one may never shew the utmost of one's Capacity.

M A X I M LIX.

The Man that makes himself to be Desired and Regarded.

IF a Man enter the House of Fortune by the Gate of Pleasure, he comes out commonly by the Door of Vexation. It is greater Art to get out thence Happily, than to enter with popular Applause. It is the ordinary Lot of Fortunate People, to have favourable Beginnings, and tragical Ends. Felicity consists not in having the Applause of the People at one's Entrance; for that is an Advantage which all that Enter have. The difficulty is, to have the same Applause at one's *Exit*. You see but very few of them that
are

are lamented. It seldom happens that those who go out, are accompanied with good Fortune. For it is her delight to be as Surly to them that go, as she is Civil and Caresing to such as come.

The same Applause, says he in his *Discreto*, Chap. *Hombre de buen dexo*, that one hath had in the Beginning, makes the Murmuring the greater at the End. The Fronts of Offices are all Magnificent, but never the Back-parts. (1.) Accessions to Dignities are always Crowned like Victories, but the Goings off are attended with Shame and Curfes.

(1.) When those great Men that have had the management of Publick Affairs, come to fall, then most commonly come out Invectives and Satyrs against them, when, during their Prosperity, they had been accusom'd to hear nothing but Flattery. *Apology for the Conde-duca d'Olivarez.* Tacitus says, that the Ha-

tred the People bore *Sejanus* after his Fall, made them to believe of him even the most Incredible and Impracticable Things. *Quia Sejanus facinorum omnium Repertor habebatur, ex nimia Caritate in eum Caesaris, & caterorum in Utrumque Odio, quamvis fabulosa & immania credebantur.* Ann. 4.

What strange Applauses are paid to an Authority at first, either because of the Pleasure that People take in Changes, or of the Hopes that every one hath to obtain particular Favours! But when it ceases, alas, what Silence! Silence then stands instead of an Acclamation.

Prudence applies itself wholly to End things well. She is far more attentive how to come off, than listning to the Applauses of an Entry. The vigilant *Palinurus* govern'd not his Vessel by the Head, but the Stern. There he kept himself, that he might conduct her safe thro' the Voyage of this Life: All the Disgrace, (and as
he

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he says, in the beginning of that Chapter) all the Race of Misfortune remains for the End; as all the Bitterness lies at the bottom of the Potion. (2.) The Precept of that *Roman* for Beginning and Ending was excellent, who said that he had obtain'd all Dignities, before he desired them, and had left them all, before they were desir'd by others. Misfortune is sometimes the Punishment of Immoderation. It is the comfort of the Wise, that they had retired before Fortune withdrew. Heaven itself hath employed that Remedy in Favour of some Heroes. *Moses* disappeared, and *Elias* was taken up, that so they might both conclude in Triumph.

(2.) In the 28th Discourse of our Author's *Agudeza*, he attributes this Precept to *Pompey*. On the contrary *Paterculus* says, that *Pompey* had courted all his Employments with great earnestness, but, indeed, when he had obtain'd them, he exercis'd them with a great deal of Modesty and Temper, and when he left them, did

it without regret, except that he design'd what was regain'd of him, and had obtain'd what every body did not desire he should have had. *In Appetendis Honoribus Immodicus, in Gerendis veracundissimus. ut qui eos, ut libertissime iniret, ita finiret aquo Animo: Et quod cupisset Arbitrio suo Sumere, Aliena deponeret.* Hist. 2.

MAXIM LX.

Good Sense.

(1.) SOME Men are born Wise, by a natural tendency they have to enter the road of Wisdom,

(1.) *Commines* says, that that good Sense which Nature affords us, is preferable to

all other Knowledge that we can acquire in this World. *Memoires 2. chap. 6.*

and

and they are got almost half way at first. Their Reason ripens with Age and Experience, and at length they attain to the highest degree of Judgment. They startle at Capriciousness, as a Temptation of their Prudence, but especially in Matters of State; which by reason of their extreme Importance, require the strictest Circumspection. Such Men deserve to sit at the helm of Government, or at least to be Councillors to those who hold it.

MAXIM LXI.

To Excel in what is Excellent,

(I.) IS a Thing very singular among the plurality of Perfections. There can be no He-

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(1.) It belongs only to the first Being (says our Author) in the 6th Chap. of his *Hero*) to have a Conjunction of all Perfections; for as he receives his Essence from none but himself, so he can admit of no Limitation. There are some Perfections which Heaven bestows upon us, and others that are left to our Industry. One or two good Qualities are not sufficient to make any thing excellent. If Heaven withhold Natural Talents, Application must supply that Defect by Acquiring them. The former are the Products of Favour, and the latter of Industry, and most commonly these last do not give way to the others. There is little requir'd to

make an *Individuum*, but a great deal to raise an *Universal*. There are so few of these last, that they are hardly to be found any where, but in the Imagination. The former is not reckon'd more worth than many others. Excellent is that Singularity, which is Equivalent to a whole Rank. Every Profession is not worthy of Esteem, nor every Employ of Credit. One is not to be blam'd for knowing All, but it would be to risque one's Reputation to pretend to practise All. *Omnia Scire* (says *Tacitus*) *non Omnia exequi*. To be eminent in a low Profession, is to be great in Little, and Something in Nothing. To continue in

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the middle Station, is to have but a Vulgar Taste, and to Aim at an Eminency oftentimes loses one's Credit. A great Man ought never to stint himself to one or two Perfections, but should have Ambition enough to endeavour being Universal, even and Infinite. To become eminent in All, is not the least of Impossibilities, not so much on Account of the want of Ambition, as of Application and Life. Practice is the means of perfecting one's self in any Art, but most commonly Time and Patience are wanting to the

best Workman. Eminency, in high Employ, is a Portion of severe Duty, since it exacts the Tribute of Veneration. Let a Man therefore of Merit make what haste he can towards an assur'd Eminency, for his Trouble will be considerably recompenc'd by the Reputation he shall get thereby. For this Reason, the *Pagans* were accusom'd to Sacrifice Oxen to *Hercules*, to denote that a commendable Pains-taking, is the Seed which promises the Harvest of Renown, Applause and Immortality.

roe without some sublime Qualities. Mediocrity is not an Object comprehensive enough for Applause. Eminence, in a high Employment distinguishes one from the Vulgar, and raises one to the Society of rare Men. To be Eminent in a low Profession, is to be Great in Little, and Something in Nothing. What is most Delectable, is least Sublime, Eminence in high Matters is as a Character of Sovereignty, which excites Admiration, and conciliates Good-Will.

M A X I M LXII.

To make use of good Instruments.

SOME make the Quaintness of their Wit consist in employing bad Instruments. A dangerous Point of Honour, and worthy of an unhappy Issue! The Excellence of the Minister has
never

never lessen'd the Glory of the Master: On the contrary, all the Honour of the Success is attributed to the principal Cause; and in like manner, all the Blame. Fame sounds always the Praises of the first Authors. It never says: *That Man hath had good, or bad Servants*; but *That he hath been a good, or a bad Work-man*. One must therefore endeavour to chuse one's Ministers well, since on them chiefly depends the Immortality of Reputation.

M A X I M LXIII.

The Excellence of Priority.

IF Priority be back'd by Eminence, it is on a double account Excellent. It is a great advantage to have the Hand at play, for that gives the Start, tho' the Cards be equal. Several had been the Phoenix's of their Profession, if others had not gone before them. These have the Birthright in the Inheritance of Reputation, and there remains but a scanty Portion to the others; nay, and that even contested. It is to no purpose for them to fret, they cannot destroy the Opinion the World has, that they did no more than Imitate. (1.) Great Souls have

(1.) To Invent a new way to Excellence (says our Author in the 7th Chapter of his *Heroe*) is an Art not common. There are a great many Roads that lead to Singularity, but they are not all beaten. The newest, tho' always most untrack'd, are commonly those thro' which

One arrives soonest at Grandeur. *Solomon* chose rather to be peaceable than warlike like his Father, whereby he more easily acquir'd the Character of a Hero. *Tiberius* always affected to do that by Policy, which *Augustus* did by Force. *Philip* I. d of *Spain* Govern'd his Dominions without

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without going out of his Clofet, and was a Prodigy of Prudence, whereas his Invincible Father was only one of Courage. It is the common Caprice (continues our Author in his *Ferdinand*) of Princes, to Act, in most things, quite contrary to their Predecessors, either out of a Love they have for Novelty, or out of Jealousy. And

this Passion does not reign only in foreign Successors, but in Children themselves. For tho' Nature can Unite one Blood with another, yet she cannot do the Minds so. Sometimes Children may Inherit the Father's manner of Behaviour, but rarely his way of Judging; they take all Imitation for want of Ability, &c.

have ever effected a new way of attaining Excellence: Yet so, that Prudence hath always been employed for their Guide. The Wise, by the Novelty of their Enterprises, get themselves to be listed in the Catalogues of Heroes. (2.) Some had rather be Captains of the second Form, than Seconds of the first.

(2.) An Example hereof we have in that *Spanish* Painter, who, perceiving that *Titian*, *Raphael*, and some others, had by much excelled him in his way, and that their Reputation encreas'd

yet more by their Deaths. He resolv'd to Paint *en gros-siere*, to the end (said he) that tho' he was out-done in the other Manner, he might be the Original of this.

M A X I M LXIV.

To Vex as little as may be,

IS a most useful Art. It is as the Midwife to all the Happiness of our Lives. (1.) Either to give or receive bad Tidings is good for Nothing,

(1.) Bad News ought never to be carried to Princes. *Tacitus* says, that great Haste was made to carry *Domitian*

the News that *Agricola*, whom he hated on account of his Reputation, was at his last Gasps, &c. *Momenta deficientis per*

*per dispositos Cursores nuntiata,
nullo credente sic accelerari qua
eristis audiret. In Agricola.*
Never relate bad News,
(says John Ruso to his Son)

if you have a mind to live
at quiet, nor ever Reward
that Courier that brings you
any. *In a Letter in Verse.*

thing. We are only to give Admittance to those that assuage Trouble. There are some who employ their Ears only in hearing Flatteries; others please themselves with listening to false Reports; and some cannot live so much as one Day without some Vexation, no more than *Mithridates* could without Poyson. Nay, it is a far greater Absurdity, for one to have a Mind to disturb one's self, as long as one lives, once to give Satisfaction to another, whatever Affinity one may have with him. We must never offend against our selves, to comply with him, who advises, and keeps off at a distance. It is therefore a rational and useful Lesson, that as often as it is put to thy Option, to please another, or displease thy self, thou'lt do better to let another be Discontented, than to become so thy Self, and that without Remedy.

MAXIM LXV.

The Quaint and Discerning Judgment.

THE Judgment is cultivated, as well as the Wit. The excellence of Understanding first refines the Desire, and afterwards the pleasure of Enjoyment. The extent of the Capacity is measured by the Delicacy of the Judgment. A great Capacity stands in need of a great Object to give it content; for as a large Stomach requires a proportionable quantity of Food, so high
F 3 Minds

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Minds demand elevated Matters. (1.) The noblest Objects stand in awe of a delicate Judgment; for Perfections that are generally esteemed, dare not hope to please it. Seeing there is but little without the mixture of Imperfection, one ought to be very sparing of Esteem. Judgments are formed in Conversation; and we make that of another Man's our own by frequenting his Company. It is then a great happiness to have converse with Persons of an excellent Judgment. Yet we must not make Profession of Esteeming nothing at all: For that is an extreme Folly, and an Affectation more odious than a depraved Taste. Some would have God to make another World and other Beauties, to satisfy their extravagant and Whimsical Fancies.

(1.) All great Capacities (says our Author in the 5th Chap. of his *Heroe*) have ever been found difficult to satisfy. Judgment is to be cultivated, as well as Wit. These are two Twin-Brothers, Children of Capacity, who have equally divided Excellence between them. A sublime Mind hath never yet had a vulgar Discernment. There are a sort of Perfections which are very Suns, and others that are but glimmerings of Light. The Eagle can look fixedly upon the Sun, whilst the poor Butterfly is blinded by a Candle. The Greatness of the Capacity, is known by the goodness of the Discernment. 'Tis something to have it good, but 'tis extraordinary to

have it excellent. Judgments are to be communicated by Conversation. It is therefore a great Happiness to meet with such People as have excellent Judgments. A critical Taste is a rare Talent. The most Celebrated and impenetrable Perfections fear such a One. *Philip* II^d of *Spain* had so extraordinary nice a Taste, that he could never relish any thing but what was a wonder in its kind: An Instance of which you have as follows. A *Portuguese* Merchant one day showing him a Diamond, which seem'd a Star upon Earth, all the Court expected that he should have extremely admir'd it, but instead thereof they found he rather

rather despis'd and slighted it; not that this great King valu'd himself upon being as Proud as Grave, but because a Mind, made for the Wonders of Nature, could not suffer it self to be dazzled with vulgar Objects. Well, (says Philip to the Portuguese) What do you value this Diamond at, Friend, if one should have a fancy to Buy it? Sir, (replies the Merchant) Seventy Thousand Ducats, which I have set upon the head of this Off-spring of the Sun, I hope, will not be

thought too much. What were you thinking of (replied the King) when you set so great a Value upon it. I was thinking (answer'd the Merchant) that Philip II'd was yet in being. Whereupon the King, being more charm'd with the Beauty of his Expression, than with that of the Diamond, order'd the Money to be immediately paid, and so dismiss'd him. See the rest of this Chapter in the Notes of the 28th and 41st Maxims.

MAXIM LXVI.

To take good Measures before one Engage in any thing.

SOME have Regard to the Project, more than the Event; nevertheless, Direction is not a sufficient Surety to save one from the Dishonour that attends an unfortunate Issue. (1.) The Conqueror fears no Bills of Attainder. There are but few who are capable of examining into the Reasons and Circumstances, but every one judges of the Event: (2.) And therefore a successful Man never loses his Reputation. A

(1.) *Victoria Rationem non addit*, says Tacitus Hist. 4. Those that get the Better have always the Honour, says Commynes, Book 5th of his Memoirs, Chap. 9.

(2.) Witness that Cerialis, who, as rash as he was, has always pass'd for a Great

Man, because his good Fortune made Amends for his want of Conduct. *Adorat Fortuna, etiam ubi Artes defuissent*, Tac. Hist. 5. *Cerialis, i. tecto Corpore promptus inter Tela. felici Temeritate*. Ibid. Hist. 4.

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happy End crowns all, tho' wrong Means may have been used for attaining it. 'Tis Art to go contrary to Art, where One cannot otherwise compass one's Ends.

M A X I M LXVII.

To prefer plausible Employments.

MOST things depend upon the Satisfaction of others. Esteem is to Perfections, what the Zephyrs are to Flowers; that is to say, Nourishment and Life. There are some Employments generally applauded, and others, which tho' they be High, yet are not courted. The former gain the Good-will of every Body, because they are Executed in the View of the World. The others are more Majestical, and as such, attract higher Veneration. But because they are conceal'd, they are still the less Applauded. (1.) Among Princes, the Victorious are ever the most Celebrated. (2.) And hence it is, that the Kings of *Arragon* have been so Famous, by their Titles of Warriours, Conquerors, Magnanimous, &c. Let a Man

(1.) *Virorum Armorumque* (says Tacitus) *faciendum Certamen: De Alienis certare Regiam Laudem esse.* Ann. 15. that is That Princes ought to try their Force in Battel. and that their Virtue consists in Conquering. *Cabrera* says, that Military Virtue seems a kind of Divinity in Heroes. Chap. 26 of the 9th Book of his Philip II.

(2.) *Insignes Castella Duces, Arragonta Reges.* That is, *Castile* has afforded great Captains, and *Arragon* great Kings. Our Author in his 28th Discourse of his *Agudeza*, and in the 6th Chap of his *Heroe*, says thus; in a word the 29 Kings of *Arragon* were all preferable to those of *Castile* in Valour.

of Merit then, if he would eternize his Memory by general Applause, chuse such Employments, wherein every one hath some Knowledge, and All have a share.

Some, says the Author, in the Eighth Chapter of his *Heroe*, prefer Employments that are difficult, before others that are more Plausible, the Admiration of some choice Men being more charming to them, than the Applause of a great many in the Crowd. They call well-tim'd Enterprizes, the Wonders of the Ignorant. The Truth is, few know the Difficulty and Excellence of a great Undertaking; but seeing these are Sublime Wits, for all they are so few, they fail not yet to bring themselves in Vogue. What is Plausible, is easily known, it familiarizes it Self with the Senses; but then the Applause it receives, is so much the more Vulgar, as it is Universal. The Quaintness of the small Number carries it against the Multitude of the Vulgar. Nevertheless, it is the Character of a fine Wit, to Bribe common Attention by the Charm of Popularity; since Eminence dazzling the Eyes of All, settles Reputation by common Consent. We must Esteem what has the good Opinion of All. The Excellence of Plausible Actions is Conspicuous; whereas those which are above the ordinary Reach, are never so Evident, but that they are still very Metaphysical, being no ways Illustrious, but thro' the *Ideas* that Men conceive of them. I call that Plausible which is acted in View, and to the Satisfaction of all People, and which hath always Reputation for a Basis. Whereby I exclude some Employments that are as void of Credit, as they abound with Ostentation. A Comedian is Rich in Applau-
ses,

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ses, but Poor in Esteem. In the Functions of the Minds, the Plausible hath ever had the Honour. A polite and smooth running Discourse tickles the Ear, and charms the Understanding: On the contrary, a dry, bombast, metaphysical way of Expressing one's self, either offends, or cloyes the Hearers. And in his *Discreto*, Chap. *Hombre de buena Eleccion*: There are, says he, Employments, whereof the chief Exercise consists in Chusing, and which depend more upon others, than upon the Practiser; as are all such, whose end is to Teach and Please. Let the Orator then prefer florid Arguments. The Historian mingle the Pleasant with the Useful; and the Philosopher the Specious, with the Sententious. (3.) Let them all study to suit the universal Relish; which is the true method of Chusing: It is the same as in a Feast, where the Dishes are not dress'd to please the Cook's Palate, but that of the Guests. What signifies it, that the Matter exceedingly Pleases the Orator, if it be not Relished by the Hearers, for whom it was prepared.

— *Nam Cæne Fercula nostræ,
Malim Convivis, quum placuisse Cocis,*

Says *Martial*.

(4.) *Tacitus* says, that *Augustus* found great facility in Speaking, which advantageous Quality he commends, as becoming a Prince. *Augusto prompta ac profluens, quæ deceret Principem, Eloquentiâ fuit.* Ann. 13. Whereby it appears, that *Tacitus* was for the Plausible. The Roman Emperor *Otho* had his Ha-

rangues compos'd by the Orator *Trachalis*, because he had a magnificent and numerous Stile to fill the Ears of the Auditors. *Trachali Ingenio mi credebatur, cujus genus Orandi, ad implendas Populi aures, latum & sonans,* Tac. Hist. 1. *Tacitus* also says further, That *Seneca* accommodated his Thoughts and

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Expressions to the Humour of the Age he liv'd in. Also that *Corbulo*, who had all the Qualifications of a great General, affected, in his Words and Actions, an I know not what engaging Manner, which exceedingly gain'd upon the People and

Soldiers. *Fuit illi Viro Ingenium amœnum, & Temporis illius Ausibus accommodatum. (de Seneca) Ann. 13, Corbulo Corpore ingens, verbis magnificus. & super Experientiam, Sapientiamque, etiam specie Inanum, Validus. Ibid.*

M A X I M LXVIII.

To Inform, is far better than to put in Mind.

SOMETIMES we are to put in Mind, sometimes to Advise. There are many who have fail'd in doing things which might have been Excellent, because they never thought sufficiently on them. Then it is that good Advice is in season, to make them conceive what is requisite to be done. It is one of the greatest Talents a Man has, to have a Presence of Mind to think on what he hath to do ; for want whereof many Affairs have miscarried. He then that comprehends, is to carry the Light ; and he that needs it, ought to make Application to him for it. The first ought to be Sparing, and the other Diligent. 'Tis enough for the former to clear the way for the latter. This is a very important Maxim, and profitable for him that Instructs : And in case his first Lesson be not sufficient, he ought with Pleasure to proceed. Having once conquer'd the *Nay*, he must dexterously catch hold of a *Yea* : For it often happens, that nothing is obtained, because nothing is attempted.

M A X-

M A X I M LXIX.

Not to be of the Humour of the Vulgar.

HE is a great Man that gives no admission to popular Impressions. It is a Lesson of Prudence to reflect upon one's Self, to know one's own Inclination, to prevent it, and even to go to the other Extremity, that one may find the poize of Reason betwixt Nature and Art. The Knowledge of one's Self, is the beginning of Amendment. There are some Monsters of Impertinence, who are now of one Humour, and by and by of another; and who change their Opinions as often as their Humours. They engage quite contrary to each others Affairs, being always hurried away by the impetuosity of that civil Tempest, which not only corrupts the Will, but also the Understanding and Judgment.

A great Capacity (says our Author, in the Chapter, *No rendirſe al Humour*, of his *Discreto*) never is carried with the flux and reflux either of Humours or Passions: It is always above that rustick and immoderate Temper. Many shamefully suffer themselves to be tyranniz'd over by the predominant Humour. They maintain to Day what they contradicted Yesterday. Sometimes they stand for Reason, and sometimes trample it under foot. There is no stop to be put to their Judgments, which are at the height of Extravagance. You cannot take them in a good Sense, because they have none. Yesterday, and to Day, they differ as much as Black and White; and then having been the first to contradict themselves, they afterwards contra-

dict

dict all others. When once we come to understand their depraved Minds, it is best to let them alone in their own Confusion; for the more they do, the more they undo.

It is an Argument of a rich Stock of Sense, to know how to prevent and correct one's Humour, since it is a Disease of Mind wherein a Wise Man ought to Govern himself as in a Distemper of the Body.

There are such far-gone Impertinents, that are always in some trifling Humour; always gall'd with some Passion; insupportable to those who have to do with them, perpetual Enemies of Conversation and Civility, and who have no relish even of the best 'T'ings; nay more incurable than stark Ideots: For with a little Compliance these are Wheedled, when those grow but worse by it. There is nothing to be got of them by Reason; for having none themselves, they'll receive none from others.

But if a Man sometimes fall into a Passion, and that but rarely, and for good Cause, there will be no ground to accuse him of a vulgar Inconsiderateness: For never to be Angry, has too great a Tincture of the Flegmatick; but a constant bad Humour, and that towards all People, is insupportable ill Nature. Anger, which makes the Slave, may still be a Sauce for a Free State: But he that is not capable of knowing himself, will be still less in correcting himself.

M A X I M LXX.

To know how to Refuse.

ALL is not to be granted, nor that to All. To know how to Refuse, is as important as to know how to Bestow; and it is likewise a very necessary Qualification in those that Command. All consists in the manner; a *Yea*, from others, because a *Nay*, deliver'd with Complaisance, gives greater Content than a *Yea*, with a bad Grace. There are some who have always a *Nay* in their Mouths. *No* commonly sits upon the tip of their Tongues; and tho' they change afterwards to Grant all that is desired, yet have they no Thanks for it, because of the Unsavory *No* that went before. We must not refuse Point Blank, but hand down our Denials by the smoothest Methods of Dislike, that we are able to express. Nor must we refuse all things neither, lest we put People into Despair; but, on the contrary, leave always a Remnant of Hope to sweeten the Bitterness of a Denial. Let Courtesie fill up the *vacuum* of Favour, and good Words supply the want of good Deeds. *Yea*, and *No*, are soon said; but before we speak them, we ought to consider well of them. See *Maxim the 133d.*

M A X I M LXXI.

Not to be Unequal, and Irregular in one's Proceeding.

A Prudent Man never falls into that Fault, neither through Humour, nor Affectation. He
is

is still the same in relation to that which is Perfect; which is the sign of a sound Judgment. If he sometimes change, it is because the Countenance of Occasions and Affairs is Alter'd. All Inequality misbecomes Prudence. There are some who daily differ from themselves: Their Understanding is a Shuttlecock, and much more their Will and Conduct: What was Yesterday their Obliging *Yea*, is to Day their Disobliging *No*. They always falsify their Proceeding, and the Opinion that Men have of them, because they are never themselves.

M A X I M LXXII.

The Man of Resolution.

(1.) *IRRESOLUTION* is worse than bad Execution. Waters corrupt not while they run, but when they are standing. There are some Men so Irresolute, that they never do any thing but what they are push'd on to by others; (2.) and that sometimes proceeds not so much from the

(1.) *Tacitus* says, that some sorts of Affairs will admit of no Delay, and that in them Precipitation is more worth than all the Council which can be given. *Opportunus magnis Conatibus Transitus Rerum: nec Cunctatione Opus, ubi perniciosior sit Quies, quam Temeritas*, Hist. 1. And in another place of the same Book, he says farther, *Nihil in Discordiis civilibus Festinatione tutius. ubi, Pacto magis quam Consulto Opus esset*. And again in another place, *Nullus Cunctationi locus est in eo*

Consilio, quod non potest laudari, nisi peractum. Cosafatta Capo hà, says the Florentine Proverb; that is, a Thing done, is better than a Thing to do. *Machiavel* has an excellent Saying, *Ninna Cosa nuoce tanto al Tempo quanto l'istesso Tempo*. Nothing is more prejudicial to Time, than Time it self.

(2.) Of this *Tiberius* was an Instance, of whom *Tacitus* says, *Cujus ut callidum Ingenium, ita anxium Judicium*. Ann. 1.

puzzling

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puzzling of their Judgments, which is often quick and subtile, as from a natural Laziness. It is the sign of a great Mind to raise it Self Difficulties, but of a much greater to know how to clear them. There are also Men who are seldom put to the stand at any thing. These are born for great Employments, inasmuch as the quickness of their Conceptions, and steadiness of their Judgments, facilitate to them the Understanding and Dispatch of Affairs. Whatever falls into their Hands, is 'as good as done at first. One of this Character having given Law to one whole World, had time enough left to think of another. Such Men undertake with Assurance, under the Protection of their good Fortune.

MAXIM LXXIII.

To find out Evasions,

IS the knack of Men of Parts. (1.) With a touch of Sagacity ; they extricate themselves out

(1.) The Count of *Castaneda*, of the Family of *Maneses* in *Portugal*, after this manner made Amends, by a witty Saying, for a great Affront he had Offer'd to his Master *Don John* IV. the Occasion was this: He being the King's Favourite, his Majesty one day, as he was playing with him, gave him a Clap on the Backside, whereat the Count let a great F--t in his hand. The King being not a little surpriz'd at this want of Respect, the Count observing it, immediately

said to him; Sir, *How is it possible that your Majesty should Knock. in the least. at any Door, and not have it immediately Open'd to You?* A Turn of Thought, which as much pleas'd the King. as the pass'd Action had displeas'd him. So that *Gracian* had reason to say, that a good Presence of Mind, always serves for a Refuge for Faults, and also makes so great Recompence for them, that it proves even an Advantage to have Committed them. *Agudeza, Discourse the 45th, John de Meun*

Meun, one of the first Reformers of the *French Language*, having anger'd the Women by a certain Passage in his Romance, call'd *The Rose*, the Court Ladies looking upon themselves as the most Affronted, resolv'd to Revenge it, by Whipping him. Whereupon seizing him one Day, they stripp'd him stark naked, and were about to have executed their cruel

Purpose; when he, foreseeing abundance of Blood and Slaughter, disarm'd them all by an *Impromptu*, desiring that the *Purest* among them might begin the Execution; which none of them pretending much to, they deferr'd their Intentions, and let him escape. This History is said to be represented in an old Tapistry in the *Louvre* at *Paris*.

out of the greatest Labyrinth. A graceful Smile will make them to avoid the most dangerous Quarrel. The greatest of Captains founded all his Reputation upon this. (2.) A word with a double Meaning agreeably palliates a Negative. There is nothing better, than never to be too well Understood.

(2.) I ought not to omit here a good *Repartee* made by a *Spanish Ambassador* to *Henry IVth of France*, who saying a little before his Death, that he intended to go into *Italy* with his Army, where he would Breakfast at *Milan*, Hear *Mattins* at *Rome*, and dine at *Naples*; the Am-

bassador reply'd, If Your Majesty go so quick, you may come time enough to *Vespers* in *Sicily*. *Gracian*, in the 49th Discourse of his *Agudeza*. This was a Threat paid with another Threat, for no body is Ignorant that the *Sicilian Vespers* were a Notorious Massacre.

M A X I M LXXIV.

Not to be Inaccessible.

THE true wild Beasts are where no People live. A difficult Access is the Vice of those whose Manners Preferment hath changed. To begin by rejecting of others, is not the way

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to

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to get Credit. How pleasant is it to see one of those untractable Monsters strut in the Garb of Haughtiness! They, who are so Unhappy as to have Business with them, go to their Audience, as if they were going to fight Tygers; that is to say, arm'd as much with Fear as Circumspection. To mount to that Post, they had cring'd to all People; but so soon as they were in it, it seems they would take their Revenge by huffing every Body. Their Employment requires that they should be free to All; but their Pride, and surly Humour makes them Accessible to no Man. So that the true way to be Reveng'd on them, is to let them alone by themselves, to the end, that wanting all Conversation, they may never become Wise.

M A X I M LXXV.

To propose to one's self some Heroe, not so much to Imitate, as Surpass.

THERE are Models of Grandeur, and living Books of Reputation. Let every one propose to himself such as have excell'd in their Profession, not so much to follow, as to outstrip them. *Alexander* wept, not that he saw *Achilles* in his Tomb, but to see himself so little known in the World in comparison of him. Nothing inspires us with more Ambition, than the Fame of another's Reputation. That which stifles Envy, gives Breath to Courage.

M A X I M

M A X I M LXXVI.

Not to be always in a Jocular Humour.

PRUDENCE appears most by Seriousness; for the Serious are ever more esteemed than the Jocular. He that Banters always, can never be a thorough-pac'd Man. We use those People, as we do Lyars, never believing what they say, Jest being no less to be suspected, than downright Lying. We never know when they speak with Judgment, which is the same thing as if they had none. (1.) There is nothing more disagreeable than continual Jest. By endeavouring to purchase the Reputation of being Pleasant, one loses the Advantage of being thought Wise. (2.) Some Minutes are to be allow'd to Mirth, and the rest to Seriousness.

(1.) A Lacedemonian once told a Comical Orator, that he thought he should soon become ridiculous, by Imitating him. The Latin word *Sales* (Jests) says *Gracian* in his *Discreto*, Chap. (*No estar siempre de Burlas*) shows of it self how we ought to make use of it, that is, as People do of Salt when they eat.

(2.) *Cato* was wont to say, that 'twas the same Excess

to be always Serious, as to be always Joking. A certain Poet says, that 'tis a piece of Gallantry, to mix a little Folly with one's Seriousness.

*Misce Stultitiam Consiliis brevem
Dulce est desipere in loco.*

Horace, Ode 11. lib. 4.

John Ruso speaking of an Impertinent Buffoon said, that he was like to a leaden Bell. *Apothegm the 356th.*

M A X I M LXXVII.

To be Company for all Sorts of Men.

WISE is that *Proteus*, who is Holy with the Holy, Learned with the Learned, Serious with

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the Serious, and Jovial with the Merry.
(1.) That is the way to gain all Hearts, Resemblance being the Loadstone of Good Will. To discern Tempers, and by a Politick Transformation, to suit the Humour and Character of every one, is a Secret absolutely necessary for those who depend on others. But that however requires a great stock of Observations to set up with. A Man who is universal in Knowledge and Experience, has less trouble in doing it.

(1.) *Ad conectendas Amicitias tenacissimum Vinculum, Morum Similitudo*, says Pliny, Ep. 14. lib. 4.

M A X I M LXXVIII.

The Art of Undertaking to Purpose.

FOLLY enters always at random: For all Fools are bold. The same Ignorance which hinders them at first from considering what is necessary, hides from them afterwards the knowledge of the Faults they commit. On the contrary, Wisdom enters with great Circumspection. Her Fore-runners, Reflection and Discretion, scour the Road for her, that she may advance without danger. Discretion sentences all kinds of Temerity to a Precipice, though Success sometimes justifies them. One ought to go step by step, where one suspects there is any depth. It is the part of Judgment to Sound, and of Prudence to Execute. There are at present great Shelves in the converse of the World. We ought therefore to take great care of our Soundings.

M A X.

M A X I M LXXIX.

The Jovial Humour,

IS rather an Accomplishment than a Defect, where there is no Excess in it. A Grain of Mirth seasons All. The greatest Men, as well as others, have their Frolicks, for purchasing the good Will of every Body: But still with this Difference, that they always retain a Preference for Wisdom, and a Respect to Decency. Others come off, when they are gone too far, by a Spell of good Humour. For some things are to be taken Laughing, and the very same oftentimes which others take in good earnest. Such a Humour is the Charmer of Hearts.

M A X I M LXXX.

To be careful to be Informed.

THE Life of Man is almost wholly spent in getting Information. (1.) What we see is the least Essential. We live upon the Credit of others. The Ear is the second Door to Truth, and the first to Lies. Most commonly Truth is seen, but it is extraordinary to hear it. (2.) It seldom arrives pure at our Ears, especially when it comes from far: For then it takes some Tincture of the Passions that it meets with by the way. It pleases or displeases, ac-

(1.) <i>Spectamus quæ coram habentur</i> , says Tacitus Ann. 6.		<i>aucta in deterius ad ferebantur.</i>
(2.) <i>Cuncta, ut ex longinquo</i>		Ann. 2. <i>Quæ ex longinquo, in majus audiebantur.</i> Ann. 4.

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cording to the Colours that Passion, or Interest impose on it, which aim always at Prepossession. Have a care of him that Praises; but much more of him that Blames. There it is that one hath need of a sharp Sight, to discover the Intention of him that makes his Pass, and to know before-hand where he has a mind to hit. Make use of Reflection in discerning the Slight or Counterfeit from the good Stuff.

M A X I M LXXXI.

To revive one's Reputation from Time to Time,

IS the Privilege of the Phœnix. Excellence is subject to grow Old, and with it, in like manner, Fame. (1.) Custom lessens Admiration. An indifferent Novelty commonly carries it from the highest Excellence that begins to grow Old. One had need then to revive in Valour, Wit, Fortune, in all Things, and to shew always new Beauties, as the Sun does, which so often changes Horizons and Theatres, that thereby Absence may make him desirable when he Sets; and Novelty admirable when he Rises.

(1.) This is, as *Tacitus* understands it. where he says, that every thing that is unknown is well esteem'd. *Omne Ignotum pro magnifico est. In Agricola*; and in another place, That the Majesty of a Prince is more respected at a distance. *Majestati majorè longinquo Reverentia.* Ann.

1. By being oblig'd to look on an Object (says *Bouhours* in his *Conversations*) we cease to admire it. We scarce care for looking on the Sun, because we see it almost every day, and when we have often seen a thing, we generally find nothing New in it to admire at. See Maxim 169.

MAX-

M A X I M LXXXII.

Not to pry too much, either into Good or Bad.

A Wise Man comprehended all his Wisdom in this Precept, *Ne quid nimis*, *Nothing too much*. Too strict a Justice degenerates into Injustice. The Orange that is too much squeez'd yields a bitter Juice : Nay, in Enjoyment, we ought never to go to either of the two Extremes. Wit it self is exhausted by too much straining. By endeavouring to draw down too much Milk Blood is often fetch'd.

M A X I M LXXXIII.

To commit some small Faults out of Design.

A little Negligence, sometimes sets off good Qualities. Envy hath its *Ostracism*, and that is the more in Fashion, the more it is Unjust. It Accuses that which is Perfect of the Fault of being without a Fault. And the Perfecter the thing is, the more it Condemns it. It is an *Argus* in discovering Faults in that which is most Excellent, and perhaps out of Spight for coming short of it. (1.) Censure is like the Thun-

(1.) *Feruntque summos Fulmina Montes*, says Horace Carm. lib. 2. Ode 10. Our Author in the 19th Chap. of his *Heroe* comments upon this *Maxim* thus. It is, says he, the Policy of a great Man to fail a little sometimes, that he may Exercise Envy, by

giving it something to gnaw upon. There are some Humours so mixt with Gall, that they transform the best Things, disfigure Beauties, and put a Sinister Construction upon all the most reasonable Actions. 'Tis therefore a fine piece of Policy,

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to affect some small Faults, that so having employ'd Envy, one may have an Opportunity to deprive it of its Venom, and thereby hinder it from seizing on the Heart. Sometimes a random Stroke gives the greatest Beauty to a Face. Where is that Diamond without a Flaw, or Rose without Prickles? *Pliny Junior* said of an excellent Orator of his Time, *Nihil peccat, nisi quod nihil peccat, Ep. 29. lib. 9.* He is wanting in Nothing, but that he never wants. And

Quintilian has said, that there have been People in the World, whose very Defects have pleas'd every body. *In Quibusdam vitia ipsa delectant.* *Ovid* also in the 3d Book of his *Art of Love* says, *In vitio Decor est quadam male reddere verba.* That there is a certain Defect in the Tongue, which gives a Grace to Language. This is true of many other Things, to which Negligence and Irregularity often give a becoming Lustre.

Thunderbolt that commonly falls upon the highest Mountains. It is convenient therefore to sleep sometimes, as the good *Homer* did, and to Affect certain Failings, either in Wit or Courage, (but without annoying Reason) to Appease Ill Will, and to hinder the impostume of bad Humours from breaking. That is the throwing of one's Cloak over the Eyes of Envy, to save Reputation for ever after.

M A X I M LXXXIV.

To know how to draw Advantage from Enemies.

ALL things are to be taken by the best Methods; not by the Blade which may hurt, but by the Handle, which is the way to avoid cutting one's Fingers. After this manner, you may be familiar with Envy. (1.) The Wise Man draws

(1.) *Pythagoras* was wont to say, That those that Reprimanded us, were greater Friends to us, than those that Flatter'd us; and ano-

ther Philosopher, that to become an happy Man, One must either have faithful Friends, or severe Enemies.

more

more Advantage from his Enemies, than the Fool does from his Friends. (2.) The Envious are as a Spur to the Wise Man, to make him surmount a Thousand Difficulties: Whereas Flatterers many times divert him. Many owe their Fortune to their Enviars. Flattery is more cruel than Hatred, in as much as it palliates the Faults, which the other makes us to remedy. The Wise Man makes the Hatred of his Enviars his Looking-glass, wherein he sees himself, far better than in that of Good-Will. That Looking-glass helps him to correct his Faults, and consequently prevents Backbiting. For Men are apt to keep upon a strict Guard, where they have either Rivals, or Enemies for Neighbours.

<p>(2.) When Fortune (says <i>Matchiavel</i>,) has a mind to make a Prince Great, she always raises him up Leagues and Enemies, to exercise his</p>	<p>Courage and Industry, and by this Ladder to mount him up to an higher degree of Power. <i>Chap. 20. of his Prince.</i></p>
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M A X I M LXXXV.

Not to be Lavish of one's Self.

IT is the Misfortune of all that is Excellent, to degenerate into Abuse, when it is too much made use of. What all Men passionately covet, comes at length to be as strongly disgusted. It is a great Unhappiness to be good for Nothing; as 'tis also to desire to be good at every Thing. These People always lose, through a Desire of Gaining too much; and at a long run are as much Hated, as they were before Favoured. All Perfections are obnoxious to this Lot: So
soon

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soon as they lose the Reputation of being Rare, they get that of being Slighted. The only Remedy for every thing that exceeds, is to be moderate in Shew. (1.) The Excess ought to be in the Perfection, and the Mean in the manner of shewing it. The more Light a Torch gives, the shorter while it lasts. (2.) What is cut off from Appearance and Ostentation, is fully made up in Esteem.

(1.) *Tacitus* commends his Father-in-Law *Agricola*, for having been Wise to a reasonable Degree, and never to have said, or done any thing through Ostentation. *Retinuit quod est difficillimum, ex Sapientiâ Modum *** Nihil appetet Factatione ** Nec unquam in suam Famam Gestis exultavit. In Agricola.*

(2.) Hereof we have an Instance in *Agricola*, who having gain'd a great Victory over the *Britains*, was so far from boasting of the Success of his Arms, that when he wrote an Account of it to the Emperor, he would not so much as call it a Victory: Whereupon *Tacitus* says, that he rais'd his Glory in endeavouring to suppress it, every Body being sensible that a Man that did not care to let such great things be known, must undoubtedly have much greater in his Mind. *Nec Agricola Prosperitate Rerum in Vanitatem usus, Expeditionem aut Victoriâ vocabat, ne Laureatis quidem Gestis prosecutus est: Sed ipsa Dissimulatione Fa-*

ma Famam auxit, asstantibus quanta Futuri Spe tam Magna tacuisset. And some pages after, Hunc Rerum Cursum nullâ verborum Factantiâ Epistolis Agricola auctum In vita Agricola. So that *Tacitus* had a great deal of Reason to say, that his Modesty kept him from being env'y'd, but that without the least diminution to his Glory. *Verecundiâ in predicando, extra Invidiam, nec extra Gloriam erat. Ibid.* On the contrary. *Tacitus* ridicul'd that *Cesennius Petus*, who extremely cry'd up the Glory of *Corbuloto* set off his own, and who, for having only taken a few inconsiderable Forts, writ such vaunting Letters to *Nero*, as if he alone had subdu'd all *America*, and put an end to that War, wherein he had soon after perish'd, had he not been timely reliev'd by *Corbulo*. *Despiciebat Gestâ, usurpatas nomini tenuis Urbium Expugnationes Dictitans. *** Composuitque ad Casarem Literas, quasi confecto Bello, verbis magnificis, Rerum vacuas. Ann. 15.*

MAXIM

MAXIM LXXXVI.

To Arm against Calumny.

THE Vulgar hath many Heads and Tongues, and by Consequence more Eyes than ordinary. Let a bad Rumour slip among these Tongues, and that alone is enough to blemish the highest Reputation: But if that Rumour turn to a Nick-Name, farewell all the Esteem that a Man hath acquired. These Scoffs light commonly upon certain obvious Disorders, which if they be singular, furnish ample Matter of Derision. And as there are Imperfections which private Envy exposes to the Eyes of Publick Malice, so there are sharp edged Tongues, which with a Word blurted out into the Air, destroy sooner a great Reputation, than others can do with all their Impudence. It is very easy to have an Ill-name, because Evil is soon believed, and Impressions are very difficult to be obliterated. A Wise Man therefore ought to be upon his Guard: For it is easier to prevent Calumny, than to remedy it.

MAXIM LXXXVII.

To Cultivate and Embelish.

(1.) MAN is born Unciviliz'd. He is Ransomed from the Condition of Beasts, only by good Education. The more he is Cultivated, the sooner he becomes Man. In respect of E-

(1.) 'Twas in this Sense | and Ignorance were the Beginnings of Good and Evil.
Socrates said, that Knowledge

ducation,

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education, Greece had reason to call the rest of the World barbarous. There is nothing so rude as Ignorance; nor nothing that polishes so much as Knowledge. But Knowledge of it self is rude, if it be without Art. It is not enough that the Understanding be cleared, the Will must also be regulated, and the manner of Con- versing yet more. There are some Men natu- rally polished, whether as to Conceiving, or Speaking; as to the Advantages of the Body, which are but as the Bark; or of the Mind, which are the Fruit. There are others again so Rustick, that all their Actions, and sometimes even the rich Talents which they may have, are disguis'd by the ruggedness of their Temper.

M A X I M LXXXVIII.

*To study to have a genteel Carriage
in Actions.*

A great Man ought never to be Over-nice in his Carriage. One must never nibble too much at Things, especially at those which are not Agreeable. For tho' it be useful to observe every thing by the bye, yet is it not so to dive into them purposely. We ought to carry our selves with a genteel Indifference, which makes a part of Gallantry. To Dissemble is the chief means to govern. (1.) It is good to pass by a

(1.) Solomon says, That the Fool shews his Resentment at first sight, whereas the wise Man dissembles, until he has an Oportunity of revenging it. *Fatuus statim indicat Iram suam; Qui autem dissimulat Injuriam, calidus est*, Prov. 12. v. 16. Philip II^d of Spain of-

tentimes pretended to know nothing of Offences committed against him, because he said there was a Time wherein one ought to pretend to be Ignorant. *Dichos y Hechos de Don Felipe II. Cap. 7.* See Maxim 98, and its Com- ment.

great

The MAN of SENSE. 23

great many things that occur in the Commerce of Life, but particularly amongst Enemies. The *too much* is always Irksome, and in Humour, is not to be born. It is a kind of Madness to haunt after Vexations. And most commonly such is our Carriage, as the Humour we are in when we Act. Our Actions take the Tincture of the Humour we are in when we do them.

M A X I M LXXXIX.

*Exactly to know one's Genius, Mind,
Heart and Passions.*

ONE cannot be Master of one's self, unless one goes to the bottom of one's self. (1.) There are Looking-Glasses for the Face, but none for the Mind. That Defect must then be supplied by a serious Reflection upon one's self. When the External Image escapes, let the Internal retain and correct it. Measure your Strength and Skill before you undertake any thing. Know your Activity before you engage, Fathom your Depth, and examine how far your Capacity may reach in all things.

<p>(1.) For this reason <i>Lucian</i> has said, by the mouth of his Buffoon, that there was a little Window wanting in</p>	<p>Man's Breast, to discover what was in his Heart. <i>Agudeza Disc. 23.</i> See Maxim 34.</p>
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M A X I M XC.

The way to Live long,

(1.) IS to Live Well. There are two things

<p>(1.) A certain Philosopher us'd to say, that he was arriv'd to old Age by living Prudently; for Health (says</p>	<p><i>John Rufo</i>) is given by Drums, and Diseases by Pounds. <i>Apothegm 466.</i></p>
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which

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which shorten the Life of Man, Folly and Wickedness. Some have lost it, because they knew not how to keep it; others, because they would not. As Virtue is its own Reward, so is Vice its own Executioner. (2.) Whoever Lives fast in Vice, Dies soon, and that two Ways: Whereas they who Live fast in Virtue never Die. (3.) The Integrity of the Mind is communicated to the Body: And a good Life is always long, not only in the *Intension*, but in the *Extension* also.

(2.) *Antisthenes* said, that the way to Immortality, was by living well.

(3.) This is meant in the same Sense, as *Tacitus* says of *Agricola*, that he had liv'd a very long while, tho' he was not above 56 Years Old, since he had enjoy'd all the

true Commodities of Life, which consisted only in Virtue. *Quamquam medio in Spatio integra Aetatis ereptus, quantum ad Gloriam longissimum Aevum peregit: Quippe vera Bona, qua Virtutibus sita sunt impleverat. In vita Agricola.*

M A X I M XCI.

To Act without Fear of Failing.

THE Fear of not Succeeding, discovers the Weakness of him that Acts to his Rival. If, even in the heat of Passion, the Mind is in suspense, so soon as that first Flash is over, he will upbraid himself with his own Imprudence. All Actions that are done with Doubting are dangerous, and it were far better to let them alone. Prudence is not satisfied with Probabilities; it loves to go always on sure Grounds. How can that Enterprize succeed which Fear destroys, so soon as the Mind has conceived it? And if a Resolution, that hath been unanimously taken, in the Council of Reason, hath often a bad Issue, what

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what is to be expected from that which hath wavered from the Beginning, both in Reason and Prognostication.

M A X I M XCII.

A transcendent Wit in all things,

IS the principal Rule, whether for Acting or Speaking. The more sublime Employments are, the more Wit is necessary in them. A Grain of Honesty is more worth than *Westminster-Hall* full of Subtilty. This is a Way that leads more to Infallibility, altho' it touches not so much upon Applause. Tho' the Fame of Wisdom be the Triumph of Renown, yet it will suffice to content the Wise, whose Approbation is the Touchstone of Enterprises.

M A X I M XCIII.

The Universal Man.

THE Man that possesses all Perfections, is alone worth a great many others. He renders Life happy by communicating himself. Variety join'd to Perfection is Life's Recreation. It is a great Art to know how to furnish one's self with all that is good. And since Nature hath in Man, as in the most excellent of her Works, made an Epitomy of the whole Universe, so Art ought also to make the Mind of Man, an Universe of Knowledge and Virtue.

M A X-

M A X I M XCIV.

An inexhaustible Capacity.

LET a Man of Parts have a special Care not to suffer the depth of his Knowledge and Capacity to be founded, provided he have a mind to be Respected by all Men. He may permit himself to be known, but not fathom'd. Let no one have that Advantage over him as to find out the Extent of his Knowledge. Let him husband himself so well, that no Body may see into him entirely. Opinion, and Doubt, procure him more Veneration, whose Wit and Parts are not known, than when he is fully known to be what he is, let him be never so Accomplish'd and Great.

The Author Comments excellently upon this Maxim, in the first Chapter of his Heroe.

As no Man, says he, dares to cross a River on foot, until he hath found out the Ford, so a Man is esteem'd as long as one sees not the bottom of his Capacity, inasmuch as an unknown Depth, by Consequence presum'd to be Great, is respected out of Fear. If he, who discovers, becomes the Master of him that is discovered, as the Proverb says, he that stands upon his Guard is never surpriz'd. Let the Address of a Witty Man way-lay the Curiosity of him that attempts to find it out. For it is in the Beginnings of an Essay, that Curiosity employs all its Cunning. If one cannot be Infinite, one ought at least to seem so. *The Wise Man of *Mitilene* (*Pittacus*) had Reason to say, that the Half was more than the Whole, seeing one Half in View, and the

the other in reserve, is better than a Whole made manifest. *** Thou then who aspirest to Greatness, and art a Candidate of Renown, observe well this Precept. Let all Men know thee, but none know thee thoroughly. By that Policy thy Little will appear Great; thy Great more, and thy More Infinite.

MAXIM XCV.

(2.) *To know how to Entertain another's Expectation.*

(1.) THE way to feed it is always to give it fresh Nourishment; Much ought to promise more; (3.) A great Action ought to serve for a Spur to others that are greater. All must not be shewn at first. It is a piece of Skill to know how to measure one's Strength, according to necessity, and time, and daily to discharge, what is daily expected from us by the Publick.

(1.) The Ingenious Man (says our Author in the first Chap. of his *Heroe*.) that has a Mind to bring any difficult Thing about; never stops at the first Essay, but from the first goes to the second, and so on till he accomplish his end. *Pliny Junior* says, that *Trajan* was every day better, and more admirable: *Te quotidie Admirabilior & Melior*. In his Panegyrique.

(2.) *Machiavel* says, that *Ferdinand*, King of *Arragon*, was every day hammering some new Design, which

kept Men's Minds in Expectation of the Event, and depriv'd them of an Inclination to talk upon any other Subject. *The 21st Chap. of his Prince*.

(3.) This Maxim is calculated for Princes. A King (says our Author in his *Ferdinand*) should never be Idle, since he has a great Charge on his hands. When he has finish'd one Thing, he ought presently to begin another. *Cæsar*, the greatest Man that ever was, Practis'd this Rule to a Nicety. When he found no more Provinces to

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subdue, he undertook the levelling of Mountains. After having given Laws to Men, he would also do the like to Seas and Rivers. Whereupon *Paterculus* had good reason to say of him, that Death, that had so often spar'd him in Battles, took him at last when he began to grow Idle. *Neque illi tanto Viro plus quinque Mensium*

principali Quies contigit. Hist. 2. Num. 56. *Pliny Junior* commends *Trajan* exceedingly, in that after he had finished those Affairs which requir'd most Expedition, his only Recreation was to change his Toil. *Quod si quando cum influentibus Negotiis paria fecisti, instar Refectionis existimas Mutationem Laboris.* In his Panegyrique.

M A X I M XCVI.

Conscience,

IS the Throne of Reason, and Basis of Prudence. When it is seriously consulted, it is an easie matter not to miscarry. It is a Gift of Heaven, and being so important, cannot be too much implor'd. It is the chief Piece of a Man's Armour, and is so necessary to him, that it would be alone sufficient, tho' all the rest were wanting. All the Actions of Life depend upon its Influence, and are esteemed Good or Bad, according as it determines them, since every thing ought to be done with Reason. It consists in a natural Inclination to Equity, and takes always the furer side.

M A X I M XCVII.

To Acquire and Preserve Reputation,

IS to have and to hold Fame. Reputation costs much to Purchase, because it requires, for that End, eminent Qualities, which are as rare as the Indifferent are common. Being once got,
it

it is easy to preserve it. It Animates much, and Acts still more. It is a kind of Majesty, for it commands Veneration, by virtue of the Sublimity of its Cause and Sphere. But that Reputation is always the most substantial, which has been well supported.

M A X I M XCVIII.

To Dissemble.

PASSIONS are the Breaches of the Mind. The most useful Knowledge is the Art of Disguising one's Thoughts. He that shews his Game runs the Risque of losing it. Let Circumspection combat against Curiosity. Conceal your Heart with Diffidence and Reserve, from those who examine too nicely into Words. Let them never know your Inclination, lest they prevent you, either by Contradiction or Flattery.

He who yields to his Passions, says our Author, *Chap. 2.* of his *Heroe*, stoops from the Condition of a Man, to that of a Beast; whereas he that disguises them, preserves his Credit, at least in appearance. Our Passions are the Infirmities of our Reputation. He that can make a Sacrifice of his Will, is Lord of himself. To dive into that of another Man, is a Mark of a sublime Wit; and to be able to hide one's own, is to get the Superiority over that of another. To discover one's Thought, is to open the Gate of the Fort of the Mind: Here it is that Politick Enemies most commonly storm us, and that frequently with Success. When once the Passions come to be known, all the Avenues and Sally-ports of the Will are

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known also, and by consequence it may be commanded upon any occasion. A compleat Man must then in the first place apply himself to the subduing of his Passions, and afterwards to the dissembling of them so artfully, that no Spy may be able to unmask his Thought. This *Maxim* teaches one to become an able Man, tho' one be not such; and so cunningly to hide all Imperfections, that all the sharp-sighted Spies of another Man's Road, may lose their pains in hunting after them. That Catholick *Amazon* of Spain (meaning Queen *Isabella*, Wife of *Ferdinand*) may serve as a Pattern in this Art. (1.) When she was to be brought a-bed, she caus'd herself to be shut up in the most obscure, and secret part of her Palace; that by a Veil of Darkeness, she might conceal the Grimaces and distorted Looks that should be forced from her in the Agony of her Labour, and hinder the Shrieks and Complaints that might escape her in the extremity of her Pain, from coming to the People's Ears. If she observed so great measures of Decency, and Majesty, on such Occasions, where every thing was excusable, how careful must she have been in those where her Reputation was to have been maintain'd?

(2.) Donna *Isabella* of Portugal, Mother to Philip II. of Spain. whilst she was in Labour of that Prince, caus'd all the Lights to be put out. to the end (said She) that tho' the violence of the Pain made her to change her Countenance, yet no body might

be able to perceive it. And when the Midwife said to her, *Fetch a good Shriek, Madam, for that will make you to be brought to Bed the easier* She reply'd in the Portuguese Language *I had much rather Die than Shriek. Dichos y Hechos de Don Felipe el Segundo, cap. 1.*

MAXIM

MAXIM XCIX.

Reality and Appearance.

THINGS are not taken for what they really are, but for what they appear to be. (1.) There is hardly any Man that sees into the inside; most content themselves with outward Appearances. It is not enough to have a good Intention, if the Action look ill.

(1.) Most Men (says Machiavel in the 58th Chap. of his Prince) judge more by their Eyes than their Hands, every one being admitted to See, but few to Touch. Every body sees what

you seem to be, but no body knows what you really are. *** The Mobb go no farther than common Appearances, and there is scarce any other in the World but Mobb.

MAXIM C.

The Man undeceived. The Christian Sage. The Court-Philosopher.

IT is fit to be so, but not to appear to be so, and much less to affect to be thought so. Tho' to Philosophize be the most worthy Exercise of a wise Man, yet is it now-a-days out of Fashion, The Learning of able men is despised. Seneca having introduced it into Rome, it was some time in vogue there, where at present it passes for Folly. But Prudence and good Sense are not fed with Prejudice.

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known also, and by consequence it may be commanded upon any occasion. A compleat Man must then in the first place apply himself to the subduing of his Passions, and afterwards to the dissembling of them so artfully, that no Spy may be able to unmask his Thought. This *Maxim* teaches one to become an able Man, tho' one be not such; and so cunningly to hide all Imperfections, that all the sharp-sighted Spies of another Man's Road, may lose their pains in hunting after them. That Catholick *Amazon* of Spain (meaning Queen *Isabella*, Wife of *Ferdinand*) may serve as a Pattern in this Art. (1.) When she was to be brought a-bed, she caus'd herself to be shut up in the most obscure, and secret part of her Palace; that by a Veil of Darkness, she might conceal the Grimaces and distorted Looks that should be forced from her in the Agony of her Labour, and hinder the Shrieks and Complaints that might escape her in the extremity of her Pain, from coming to the People's Ears. If she observed so great measures of Decency, and Majesty, on such Occasions, where every thing was excusable, how careful must she have been in those where her Reputation was to have been maintain'd?

() Donna *Isabella* of Portugal, Mother to Philip II. of Spain, whilst she was in Labour of that Prince, caus'd all the Lights to be put out, to the end (said She) that tho' the violence of the Pain made her to change her Countenance, yet no body might

be able to perceive it. And when the Midwife said to her, *Fetch a good Shriek, Madam, for that will make you to be brought to Bed the easier*. She reply'd in the Portuguese Language *I had much rather Die than Shriek. Dichos y Heckos de Don Felipe el Segundo*, cap. 1.

MAXIM

MAXIM XCIX.

Reality and Appearance.

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M A X I M CI.

*One part of the World laughs at the other,
as both do at their common Folly.*

EVERY thing is Good or Bad, according to the Capricious Humour of the Times. That Fool is insupportable, who would have all things go according to his Fancy. Perfections depend not upon one single Approbation. There are as many Opinions, as Faces, and as great Difference between the one as the other. There is no Fault without Some body to defend it, and you ought not to be discourag'd, if what you do pleases not some, since there will always be others who will value it. But be not you proud of the Approbation of these, since you will be still expos'd to the Censure of the others. The Rule whereby to know what deserves Esteem, is the Approbation of Men of Worth, and of such as are known to be capable of being good Judges of the Thing. The Civil Life depends not upon one single Opinion, nor one single Custom.

M A X I M CII.

A Stomach fit to receive the great Largesses of Fortune.

(1.) A great Stomach, is not the least part of

<p>(1.) <i>Philip</i> 11d King of <i>Spain</i>, was wont to say, that all Stomachs were not capable of Digesting great Fortune, and that unwholsom Food did not sooner turn to</p>	<p>bad Nourishment, nor created such corrupt Humours in the Body of Man, as excessive Honours did in the Mind, that was not fit for them. <i>Don Felipe el Prudente Cap. ult.</i></p>
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the

the Body of Prudence. A large Capacity hath need of great Parts. Prosperities cumber not one that deserves greater. What cloyes some, raises an Appetite in others. There are many tender Stomachs which receive Prejudice from Food of the best Nourishment, because they are of a weak Constitution, and are neither Born, nor Bred for such Advancements. The Commerce of the World is bitter to their Taste, and the Steams of their Vain-glory, which mount up to their Brains, occasion dangerous Giddinesses: High Places make their Heads to Swim; they cannot keep to themselves, because their Fortune cannot keep within them. Let a Man of Brains then shew, that he has still a place to lodge a greater Fortune in; and use all his Industry to avoid every thing that may give the least sign of a mean Courage.

M A X I M CIII.

*Every one ought to observe the Grandeur
that is proper for his Condition.*

LET all your Proceedings be proportionable to your Condition. Be your Actions, if not of a King, at least worthy of a King; that is to say, Carry your self great, as much as your Fortune will bear. Let there be Grandeur in your Actions, and Elevation in your Thoughts, to the end, that tho' you be not a King in reality, you may nevertheless be one in Merit; For true Royalty consists in Vertue. He has no reason to envy another's Grandeur, who may be the Model thereof. But it concerns those chiefly who are upon the Throne, or who are near it,

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to make some provision of true Superiority; that is to say, of the Qualities of Majesty, rather than to please themselves with the Ceremonies, which Vanity and Luxury have introduc'd. (1.) They ought to prefer the Solidity of Substance, before the Emptiness of Ostentation.

(1) *Apud quo vis (aut fuit) Imperii valet Inania transmittuntur*, says *Tatitus*, *Ann.* 15. that is as much as to say, That Sovereign Princes who have the Power in their Hands, should despise making a vain Ostentation of their Grandeur. It ought to suffice for them to Command, and to be O-bey'd. All the rest is only Compliments, which gives them more Disturbance than Honour. This is also what *Piso* meant in the second *Annal* of *Tacitus*, where he observing Gold Crowns to be brought to *Germanicus* and his Wife, in the midst of a Feast he said, that *Germanicus* was not the Son of a King of *Parthia*, but of a *Roman* Emperor; understanding thereby, that this Ceremony was proper enough for those Kings that made their Grandeur to consist in Ostentation, and a vain Affectation, of insignificant Honours; but not for a *Roman* Prince, whom it did not become to Affect Foreign Customs. *Tacitus* speaking of *Vonones*, King of

Armenia, said, that that Prince being carried Prisoner into *Syria*; the Governor of that Province did him all the Honour that belong'd to a King, and caus'd him to be serv'd at Table as such; But *Vonones* not relishing these Courtesies said, That he could take them for no other than Affronts and Derision, so long as he was kept under Confinement. *Rektor Syria Silanus Custodia circumdat manente Luxu. Et regio Nomine; quod Ludibrium effugere agitavit Vonones.* *Ann.* 2. Which shews that Royalty consists in more essential Matters than Titles and Ceremony. *Machiavel* says, that Dominions are not alone sufficient to make a Prince, and that *Hiero* of *Syracuse* was more valu'd in his private Fortune, than King *Persius*, because this latter had nothing of a King in him, but his Kingdom; when the former, tho' he had none, yet was worthy of the greatest. In his *Epistle Dedicatory* to his *Discourses upon Titus Livius*.

M A X I M

M A X I M C I V.

To Examine the Nature of Business.

EVERY Employment hath its way; he must be an Essay-master, that can judge the Difference between them. (1.) Some Employments require Valour, others Quickness; some demand only Probity, and others again Artifice. The first are more easie, and the others more difficult to be discharged. For performing the first, good natural Abilities are sufficient; whereas for the others, all Application and Vigilance is too little. It is a very troublesome Office to have the Government of Men, but much more to have the Conduct of Fools and Beasts. A double portion of Sense is needful for ordering of those that have none. (2.) That is an insupportable Employment which requires a Man's whole Labour, is stinted to Hours, and hath always the same thing to do. Those are much better wherein Variety concurs with one's Labour,

(1.) Soldiers have not much Occasion for Wit, because, according to Tacitus, they make more use of their Hands than their Heads. *Quia Castrensis Jurisdictio plura Manu agens. In Agricola.* Besides, their Authority serves them instead of Eloquence. *Multa Auctoritate, qua Viro militari pro Facundia erat. Ann. 15.* On the contrary, Gown-Men require a great deal of Quickness and Circumspection by reason of the many Im-

positions and Shifts which are frequent at the Bar. *Ob Calliditatem Fori. In Agricola. Ut quomodo Vis Morborum Pretia Medentibus. Sic Fori Tabes Pecuniam Advocatis ferat. Ann. 11.* As the Self-Interest'd Humour of the Lawyers, who make Suits last for the same reason as Physicians do Diseases.

(2.) As that of Princes, and their Ministers. *Quam arduum, quam Subiectum Fortuna, regendi cuncta Onus, Ann. 1.*

Since

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since Change delights the Mind. But the best of all are such, which are least Dependant, or whose Dependance is most remote, and those are the worst, which, when we come to quit them, oblige us to render an account to rigorous Judges.

MAXIM CV.

Not to be Tiresome.

A Man that has but one Business, or he that has always the same thing to say, is commonly Tiresome. Brevity is fitter for Negotiation; it gains by Pleasing, what it loses by Sparing. What is good, is doubly so, if it be short; and in like manner what is Bad, is less so, if there be little of it. Spirits operate better, than Mixt Potions. (1.) It is a known Truth, that a great Talker is seldom a Man of Parts. There are some Men that give more Trouble than they do Honour to the World. They are Rags thrown out into the Streets, which every one kicks out of his way. A Discreet Man ought to have special care not to be Impertinent, especially to Men of much Business. For it were better to be troublesome to all the rest of the World, than to one of these. What is well said, is said in few words.

(1.) *In multiloquio non moderatur Labia sua, Prudenterit Peccatum: Qui autem tiffimus est. Prov. 10. v. 20.*

MAXIM CVI.

Not to be proud of one's Fortune.

To be Vain-glorious of Dignities offends more than Ostentation of Person. To carry our
selves

selves haughtily, is to become Odious; it is enough to be envied. (1.) The more we hunt after Reputation, the less we find it. (2.) Seeing it depends on the Judgment of others, nobody can give it, and by consequence it must be both merited, and expected. Great Employments require an Authority suitable to their Functions; for without that, they cannot be worthily discharged. (3.) We ought to preserve all the Authority that is necessary for acquitting our selves of the main of our Obligations; but not to put too great a Value upon them, for that's the way never to be out of Debt. All who pretend to be overcharged with Business, shew themselves to be unworthy of their Employments, as being loaded with a Burthen they are not able to bear. If any Man would set himself off, let him do it rather by a true personal Merit, than by a borrowed Character. (4.) Nay, a King ought to gain himself more Veneration by his own Worth, than by his Sovereignty, which is but an External Thing.

(1.) *Tacitus* says that *Agricola* encreas'd his Reputation by dissembling it. *Ipsa Dissimulatione Fama Famam auxit.*

(2.) What signifies Statues and Temples (said *Tiberius*) If Posterity does not approve of our Actions? *Quæ Saxo struuntur, si Judicium Posterorum in Odium vertit, pro Sepulcris spernuntur.* Ann. 4.

(3.) When *Agricola* was on the Bench of Justice, he shew'd nothing but Gravity, Severity, and an Inclination to hear all Parties, but he

had no sooner left his Tribunal than he laid aside all those Qualities, as if he had ceas'd to be a Judge. He sought not Reputation by a vain Ostentation of Grandeur, to which most People are Subject, nor by any other Artifice. He had never any Dispute or Difference with his Collegues, and was as far from Lording it over them, as he was cautious that they should not do so over him, holding the one for Unjust, and the other for Dishonour.

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honourable. *Ubi Conventus & Judicia poscerent, Gravis, Intentus, Severus: Ubi Officio Satisfactum, nulla ultra Potestatis Persona, Tristitiam & Arrogantiam exuebat. *** Ne Famam quidem, cui etiam sepe Boni indulgent Ostentandâ Virtute, aut per Artem quasivit; procul ab Emulatione adversus Collegas, procul a Contentione adversus Procuratores: Et vincere inglorium & atteri sordidum arbitrabatur.* Tacitus in Agricola. Pliny Junior says, That all the while he was Tribune of the People he forbore Pleading, as not thinking it then consistent with his Quality to Stand, whilst others should Sit; when on the contrary, All ought, not only to rise to pay him Obeisance, but also to give him Place. Likewise he could not but think it strange, that he that had a Power to cause others to hold their Peace, should himself be obliged to silence;

and that One, whom it was a great Crime to Interrupt, when he Spoke, should be expos'd to hear the Invectives of the adverse Party, and thereby appear Cowardly, if he suffer'd them; or Rash, if he Reveng'd them. *Ep. 23. lib. 1.* All which shows how jealous a Magistrate ought to be of the Honour and Authority of his Charge, which, without these, would be no better than a meer Shadow, or a Name without Honour, said the same Pliny. *Inanem Umbram, & sine Honore Nomen.* Ibid.

(4.) Galba was wont to say, That Subjects spoke much more to the Fortune of a Prince, than to his Person. *Ceteri libentius cum Fortunâ nostrâ; quam Nobiscum.* Tacitus Hist. 1. Because there happen sometimes to be such Princes as have nothing commendable in them, but their Fortunes.

M A X I M C V I I.

Never to appear pleased with one's Self.

(1.) TO be dissatisfied with one's self, is Weakness, and to be pleased, Folly. In most Men that Satisfaction proceeds from Ignorance, and ends in a blind Felicity, which, indeed, en-

(1.) Solomon says, that the Fool is full of his own Ways; that is to say, is Content with all he does. *Viis suis*

replebitur Stultus. Prov. 14. v. 14. *Via Stulti recta in Oculis ejus.* Prov. 12. v. 15.

ertain

certain Pleasure, but preserves not Reputation. As it is rare to judge well of the eminent Qualities of others, so Men applaud themselves for those they have, how vulgar and ordinary soever they may be. Diffidence hath always been of Use to the Wise, either for taking those Measures, that Affairs might succeed; or for comforting them when they did not: For he that hath foreseen the Evil, is the less troubled at it, when it happens. Sometimes *Homer* himself sleeps, and *Alexander* descends from his Throne, to acknowledge his Weakness. Affairs depend on many Circumstances, and what hath succeeded at one time, hath been unfortunate at another, (2.) But it is the Incurability of Fools, that they bestow more pains to cultivate their Weeds, than their Flowers, which by their neglect they starve, and so hinder them from sprouting. See Maxim 141.

(2.) Their Happiness (says Pliny Junior) serves only to make them ridiculous. Huc | *Felicitate perveniunt, ut rideantur. Ep. 27. lib. 7.*

M A X I M CVIII.

The shortest Way to become a great Man, is to know how to Chuse one's Company.

CONVERSATION is of great weight: Manners, Humours, Opinions, nay, and Wit too, are insensibly communicated. Thus a hasty Man ought to frequent the Company of one that is patient, and every one his Opposite. (1.) By these means they will, without any labour, attain

(1.) It is a Custom among Printers (says John Ruso) to | wet their Paper, to make it take the Impression the better.

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ter. Now the manner of doing this is by half Quires, and at divers times, to the end that the Water may soak from Sheet to Sheet, so that by this admirable Correspondence the wet Sheets moisten the dry ones, and these again dry the others by taking their superfluous moisture from them. This Paper (continues *Ruffo*) is an Instance to Mankind, how we ought to make use of one another. *Apothegm 597.*

attain to a fitter Temper. It is no small matter to be able to moderate one's Self. The alternate variety of Seasons, causes the Beauty and Duration of the World. As contrariety makes the harmony of Natural things, so the harmony of Civil Society, becomes more lovely by the disagreement in Manners. Prudence ought to make use of this Policy in the choice of Friends and Servants, and from that Communication of Contraries, a most delightful Temperament will arise.

M A X I M C I X.

Not to be Reprimanding.

(1.) THERE are some rough sort of Tempers that make a Crime of every thing, not so much out of Passion, as from a natural Disposition. In some they condemn all that they have done; in others all that they would do. They so exaggerate every thing, that they make Mountains of Mole-hills. Their worse than cruel Humour, would be enough to change the *Elysian* Fields into a Galley. But if Passion mingle with this Temper, then does their united Rigour

(1.) *Quid enim honestius Culpa Benignitatis?* | says *Pliny Junior*, Ep. 28. lib. 7.

surpass

The MAN of SENSE. III

surpass all Bounds. On the contrary, Candour interprets every thing favourably, if not the Intention, at least the Inadvertency.

M A X I M CX.

Not to wait till One be like the Setting Sun.

IT is a Maxim of Prudence, to leave Things, before they leave us. It is the part of a Wise Man to know how to make a triumph of his Defeat, in imitation of the Sun, which tho' glorious, is accusom'd to retire into a Cloud, that he may not be seen to decline; and by that means leave it in doubt, whether he be Set, or not. A wise Man ought to withdraw himself from out of the way of Accidents, that he may not pine away with fretting. Let him not stay till Fortune turn her back upon him, lest she should bury him alive, in regard of the Affliction it would cause him; and dead, in respect of his Reputation. A good Horseman gives his Horse the Reins sometimes, that he may keep him from Rearing up, and himself from Derision, if he should chance to fall in the middle of his Career. (1.) A Beauty ought to break her Glass, before it come to shew her that her Charms are fading. *See the 38th Maxim.*

(1.) For according to *John Ruso*, there are two sorts of Persons which are not to be Comforted, viz. A Rich Man when he finds himself Dying, and a Beauty when she sees her Charms fading. *Apothegm 699. Brantome in his 5th*

Discourse of his Dames Galantes, speaks of a Lady, who finding her Countenance much alter'd, was in so great a Rage with her Glass, that she vow'd never more to look in it, as thinking it Unworthy of her.

M A X-

M A X I M CXI.

To make Friends.

TO have Friends, is a second Being. Every Friend is good to his Friend. Amongst Friends all things are pleasant. A Man can be worth no more than what others are pleas'd to Value him at. To encline them then to that, we must seize their Mouths by their Hearts. There is no better Charm than good Offices. The best way to have Friends, is to make them. All the Happiness we have in this Life, depends on others. We are to live both with our Friends, and our Enemies. Every Day we ought to gain One, and if we make him not our Confident, we should encline him at least to be well Affected to us. For some of these will become Intimates, as soon as they are thoroughly known.

M A X I M CXII.

To Gain the Heart.

THE Chief and Sovereign Cause of all things disdains not so to dispose it, when he hath a mind to work the greatest Effects. By Affection Men enter into Esteem. Some trust so much to their Merit, that they take no care to make
them

themselves beloved. (1.) But the Wise Man knows well, that Merit hath a great compass to fetch, when it is not assisted by Favour. (2.) Good Will facilitates, and supplies all Things. It supposes not always that there is Wisdom, Discretion, Goodness, and Capacity in the Object; but it gives them. (3.) It never sees Faults, because it avoids seeing of them. Most commonly it springs from a material Correspondence, as being of the same Nation, Country, Profession,

(1.) One Day certain Courtiers debating this Question, viz. Why Persons of the least Merit most commonly got the greatest Employments? *John Ruso* Answer'd, That it was because Men of Worth would not say any thing to support their Pretensions, whereas those of None always Solicited the most. *Apothegm* 339.

(2.) *Si non Dignos Invenit, facit.*

(3.) *Tacitus* says, that *Vespasian* knew better how to dissemble the Vices of his Friends than their Virtues. *Vitia magis Amicorum, quam Virtute dissimulans.* Hist. 2. All the Duties of Friendship are comprehended therein. He says also in another place, That *Galba* did all he could to be Ignorant of the Defects and Faults of his Friends. *Si mali forent usque ad Culpam Ignarus.* Hist. 1. An excellent Character this for a private Man, but a very bad one for a Prince, who ought to

Study the true Merit of all that approach him, but more especially of those he employs. It is also requisite, that Private Men should be Acquainted with the Defects of their Friends, but that rather to tolerate than censure them. *Mores Amici moveris, non oderis.* *Pliny Junior* said, that 'twas an happy Error, to believe one's Friends more perfect than they really were.

Quid invident mihi felicissimum Errorem? Ut enim non sint tales, quales a me predicantur, Ego tamen Beatus quod mihi videntur. Ep. 28. lib. 7. And speaking of one *Artemidorus*, he says, that altho' he was a very prudent Man, yet it sometimes happen'd that he fell into that agreeable and commendable Error, of Valuing his Friends beyond their Deserts. *In hoc Uno interdum, Vir alioqui prudentissimas, honesto quidem, sed tamen Errore versatur, quod pluris Amicos suos, quam sunt, Arbitratur.* Ep. 11. lib. 3.

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or Family. There is another kind of Affection more formal and elevated; for it is founded on Obligations, Reputation, or Merit. The difficulty is in gaining it; for it is easie to preserve, when got. By our Care we may acquire it, and afterwards make good use of it.

M A X I M CXIII.

In Prosperity to prepare for Adversity.

SUMMER is the Season, when we can most commodiously make Provision for Winter. (1.) In Prosperity Men have many Friends, and all things at a cheap Rate. (2.) It is good to lay up somewhat for bad Times; for there is want of every thing in Adversity. You shall do well not to neglect your Friends: a Day may come when you may think your self happy to have them, whom you care not for at present. Clownish People never have Friends, neither in Prosperity, because they know No-body; nor in Adversity, because then No-body knows them.

(1.) *Donec eris Felix multos numerabis Amicos.* says Ovid.

(2.) *Tempora si fuerint nubila solus eris,* says the same Poet. *Infelicitium nulli sunt*

Affines, says the Proverb. The poor Man (says *John Ruso*) is always in a strange Country. *Apothegm.* 541.

M A X.

M A X I M CXIV.

(1.) *Never to stand in Competition with any One.*

EVERY Pretension that is contested, calls in Question the Credit of the Contender. Composition never fails to defame, what it cannot ruin. It is the best play to be Honest, and how comfortable is it to preserve the reputable Security of a fair Gamester. Emulation discovers Faults, which Civility concealed. Many have lived in a great Esteem so long as they had no Competitors. The heat of Contradiction animates, or revives Infamies which were dead: It digs up again the Filth, which Time had almost consumed. (2.) Competition begins its Play with a Manifesto of Invectives, calling to its assistance all that it can, and ought not. And though sometimes, nay, most commonly, Reproaches be Arms of no great value, yet it makes use of them for the Satisfaction of a base Revenge; which it runs upon so impetuously,

(1.) The Example of that *Lacedemonian* is not now imitable, who when he was excluded the Election of the 300 brave Men, whom his Country had sent to the Streights of *Thermopyla*, return'd to his House well satisfy'd, rejoicing that there were in *Sparta* that number of Citizens of greater Worth than himself.

(2.) *Tacitus* says, that *Petius*, Colleague and Rival to *Corbulo*, who would not have

had him for his Companion, slighted his Exploits saying, that they were but Imaginary Conquests, when he, for his part, had both Impos'd Laws and Tribute on the Vanquish'd. *Neque Corbulo Emulipatiens & Patius cui satis ad Gloriam erat, se proximus haberetur, despiciebat Gestas, usurpata Nomine tenus Urbium Expugnationes dictitans; se Tributa ac Leges & Romanum Jus villis impositurum.* Ann.

15.

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that

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that it covers its Rivals Faults with the Dust of Oblivion. Good-will hath always been peaceable, and Reputation indulgent.

M A X I M CXV.

To square our Selves to the Humours of those with whom we are to live.

WHEN Men have often us'd to look on ugly Faces, they may soon accustom themselves, in like manner, to bad Humours. There are some churlish Spirits, with, or without whom, one cannot live. It would be therefore Prudence to use our selves to them, as well as to Ugliness, on some occasions. At first they terrifie, but by little and little we grow acquainted with them; Reflection preventing what is frightful in them, or at least helping us to bear with it.

M A X I M CXVI.

To deal always with Men who are careful of their Duty.

ONE may both engage with, and engage them. Their Duty is the best Surety, even then when one is at Variance with them: For they always act like themselves: And besides, it is better to contend with Honest Men, than to triumph over Knaves. There is no Safety in dealing with Wicked Men, because they never stand to what is Just and Reasonable: And therefore there is no true Friendship ever to be found amongst them. How great soever their
Affecti-

Affection may seem to be, it is always of base Alloy, because it has not the least Principle of Honour in it. Avoid always the Company of him that hath none; for Honour is the Throne of Honeſty. (1.) Whoever eſteems not Honour, has no value for Virtue.

(1.) *Contemptu Fama, contemni Virtutes, ſays Tacitus, Ann. 4.*

M A X I M CXVII.

Never to ſpeak of one's Self.

(1.) TO praiſe one's Self is Vanity; to blame one's Self, Meaneſs. And what is a defect of Wiſdom in him that ſpeaks, is a trouble to thoſe that hear him. If that be to be ſhunned in familiar, or domeſtick Converſation, it is much more to be avoided in Publick, when one holds

(1.) 'Tis one of *Ariſtotle's* Maxims, that a Man ought neither to Commend nor Blame himſelf, becauſe that is to be either a Fool or a vain Coxcomb. Apparent Vanity is not to be endur'd, and exceſſive Humility is always ſuſpected to have ſome Vanity lie conceal'd under it. *Nec te laudaris, nec te culpa- veris Ipſe, ſaid Cato. Si Alie- na quoque laudes (ſays Pliny Junior, Ep. 8. lib. 1.) parum aquis Auribus accipi ſolent, quam difficile eſt obtinere, ne moleſta videatur Oratio de ſe, aut de ſuis, Differentis.* That is to ſay, If ordinarily it be

not pleaſing to a Man to hear himſelf Commended, it is impoſſible but one that talks of himſelf ſhould ſhock the Ears of all that hear him. And a little further he adds. *Quod magnificum. refe- rente Alio fuiſſet ipſo qui geſſe- rat recensente vaneſcit.* What would have been receiv'd with Applauſe, as coming from the Mouth of another, becomes ridiculous by the Relation a Man gives of it himſelf. He that praiſes him- ſelf, (ſays *John Ruſo*) ſpeaks ill of the beſt Friend he has. *Apothegm 524.*

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some great Post, for then the least Misbehaviour passes for down-right Simplicity. It is the same Error, in Prudence, to speak of those that are present. For there is danger of splitting upon one of these two Rocks, which are Flattery, or Censure.

M A X I M CXVIII.

To Affect the Name of being Obliging.

THERE needs no more but that to become Plausible. (1.) Civility is a chief part of the

(1.) *Pliny Junior* says, that it was by Civility and Familiarity, that *Trajan* gain'd so much the Love of his Subjects. *Ut excipis Omnes! Ut expectas! Ut magnam Partem Dierum inter tot Imperii Curas, quasi per Otium transigis!* And in another Place of the same Panegyrique, *Superior factus descendis in Omnia Familiaritatis Officia & in Amicum ex Imperatore submitteris: immo tunc maxime Imperator, quum Amicum ex Imperatore agis. * * * Felicissimum est amari, sed non minus amare: Quorum utroque ita frueris, ut quum ipse ardentissime diligas, adhuc tamen ardentius diligaris.* That is as much as to say, How you receive all those that accost you! How hearken to them! How you spend most part of the Day in giving them Audience, as if you had nothing else to do! As great as you are, you Sub-

ject your self to all the Duties of Friendship; you descend from the highest Degree of Majesty to the Condition of a Friend; you think, in a word, that you never behave your self more like an Emperor, than when you take upon you the Character of a Friend. 'Tis a great Pleasure to be belov'd, but not less to Love. You enjoy both so happily, that as Passionate as you are in Loving, You are not less Passionately belov'd. A rare Pattern this for great Men. If it would become an Emperor to seem Affable and Courteous, it would yet much more to be really so; for, according to *Tacitus*, Modesty is not to be despis'd, even by the greatest Person. *Modestia Fama quæ neque summis Mortalium spernenda est,* Ann. 15.

Know-

Knowledge how to Live; it is a kind of Charm that attracts the Love of all Men: Whereas Clownishness makes one both Hated and Despised. If Incivility proceed from Pride, it deserves to be hated: if from Brutishness, it is only Contemptible. Too Much does better in Civility, than too Little. (2.) But it ought not to be alike to All; for then it would degenerate into Injustice. It is even a Duty, and in use amongst Enemies, which shews the Power of it. (3.) Whoever Honours, is Honoured. (4.) Gallantry and Civility have this Advantage, that all their Glory remain to their Practisers.

(2.) To treat all People alike, (says *John Ruso*) is to Eat and Drink always out of the same Pot, or to cut Bread and Onyon with the same Knife. *Apothegm* 122.

(3.) The best Rule for a Civil Life is, that he that would be Respected should Respect others, without imagining that they are inclinable to have any Defe-
 rence for him, unless he has

the like for them. This was the Rule of a famous Cardinal, in the last Century. (** John Baptista Cicala.*)

(4.) It was for this reason, that a Philosopher answer'd one of his Friends, who said to him, *What, do you Salute a Man that does not return your Civility?* 'Tis no Dishonour, I hope, reply'd he, *for me to be Civiler than another Man.*

M A X I M CXIX.

Not to Affect being Churlish.

We ought never to provoke Aversion; it comes fast enough of its self, without being sought after. There are a great many People who Hate at a Venture, and neither know how, nor wherefore. Hatred is always readier than Good-will. Humour is more enclined to Hurt, than to do us Service. Some Affect to be at

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odds with every Body, either through a Spirit of Contradiction, or because they are out of Humour. When once Hatred has got Possession of their Hearts, it is as hard to root out again, as to satisfy them that they are in the Wrong. Men of Wit are Feared; Backbiters are Hated; the Presumptuous are Despised; Scoffers are Abhorred; and the Singular, are forsaken by all Men. To be Esteemed then, we must first Esteem. He that would make his Fortune, sets a Value upon every Thing.

M A X I M CXX.

To comply with the Times.

EVEN Knowledge it self ought to be according to the Mode, and it is no small piece of Wit to Counterfeit being Ignorant, where a Man knows nothing. Both our Judgments, and Language, change from Time to Time. We must not speak after the old Fashion; our Relish must accommodate its self to the New. The Discernment of good Heads, serves for a Rule to others in every Profession, and by Consequence we are to conform to it, and to endeavour to improve our selves by it. (1.) Let a Pru-

(1.) This Precept is given by *Tacitus, Hist 4.* where he makes a Senator to say, that he admires the past Times, but squares himself according to the Present. *Se Ulteriora mirari, presentia sequi.* Another Senator says, in the same Author, that several Ancient Customs have been Repeal'd with very good Reason, because they were

too Severe; That the *Oppian* Laws seem'd excellent formerly, by reason they were appropriated to those Times, but now Affairs being chang'd they must be chang'd likewise for Laws that are more in Season. *Multa Duvitia Veterum melius & laetius mutata *** Placuisse quondam Oppias, Leges, sic Temporibus Reipublice*

The MAN of SENSE. 121

lica postulantibus; remissum aliquid postea & mitigatum, quia expedierit. Ann. 3. And Tiberius commended Augustus for having known how to temper the rigour of the Ancient Laws, according to the Exigencies of his own Reign. *Medendum Senatus Decreto sicut Augustus quadam ex horrida illa Antiquitate ad presentem Usum flexisset,* Ann. 4. Moreover, says Tacitus, we are not to believe that Antiquity has excell'd us in every thing; there are some things done now-a-days, which deserve both to be commended and Imitated by our Posterity. *Nec Omnia apud Priores meliora, sed nostra quoque Ætas multa Laudis & Artium imitanda Posteris tulit.* Ann. 3. There are three Reasons (says John Ruso) why Pass'd Things seem better to us than Present. First, because what is already pass'd is regretted, by reason it is no more. 2dly, That of all the three Times, the Past is best known to us,

either by reason the Present is Doubtful, and pass'es always in a Moment, or because the Future is uncertain, and altogether unknown. The 3d Reason is, that altho' One has a much greater Estate than one had 10 or 12 Years ago, yet one cannot be contented with it, because one looks upon one's self as nearer Death by so many Years. For it is a most certain Truth, that when a Man perceives himself near his End, he would give all that he is Worth, tho' never so much, to prolong his Life but the shortest space of Time. *Apothegm 640.* Add to this the Answer which the same Spaniard made to a Friend, who said to him, *You seem to be much better in Health than you were a Year ago.* Quite contrary (reply'd he) *for then as Sick I was, I was more Healthy than I am now, because I had above a Year to live.* *Apothegm 29.*

Prudent Man suit himself to the present Times, whether in relation to Body or Mind, although the Past may even seem better to him. In Manners only this Rule is not to be observed, seeing Virtue is at all times to be practis'd. It is not known now-a-days, what it is to speak Truth, or the old Fashion Trick, to keep one's Word. If any do so, they pass for Old fashioned People. So that no Body Imitates them, tho' all Love them. Unhappy Age, wherein Virtue pass'es

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passes for a Stranger, and Vice for a Native! Let a Wise Man then Live as he can, if he cannot as he would. Let him be content with what Fortune hath lent him, as if it were better than what she hath denied him.

M A X I M CXXI.

Not to make much of Nothing.

AS there are some that perplex themselves about Nothing, so there are others who puzzle themselves about every Thing. They talk always like Ministers of State. They take all Things either Literally, or Mystically. Few of those Things that occasion Trouble, are to be minded: Else we shall torment our selves much in Vain. It is to Act quite contrary, to lay that to Heart, which we should throw behind our Backs. Many Things that were of some Consequence, have signified Nothing, because Men troubled not their Heads about them; and others which signified Nothing, have become Matters of Importance, because of the Value that had been put upon them. In the beginning, it is easy to master any Thing; but not so afterwards. Most commonly the Remedy encreases the Toil. It is not then the worst Rule of Living, to let things go as they come.

M A X I M CXXII.

Authority in Words and Actions.

(1.) THAT Quality takes Place every where ; it presently commands Respect. It shews it self over All, in the Conversation, in Harangues, in the Carriage, in the Looks, and in the Mien. To win Hearts is a great Conquest. That is not attained to by a foolish Bravery, nor by an imperious manner of Speaking, but by a certain Ascendant that springs from a Greatness of

(1.) This Character is very requisite for Princes, and Persons in high Stations, especially for Generals of Armies. Tacitus says, that Drusus, Son of Tiberius, had not the Art of Speaking well, but he nevertheless Spoke with that Air, that discover'd the Greatness of his Birth. *Quamquam rudis dicendi, Nobilitate ingenta, incurfat Priora, probat Presentia, &c.* Ann. 1. This Authority serves instead of Eloquence to great Generals. *Multa Auctoritate, qua Viro militari pro Facundia erat.* Ann. 15. And it was for this reason that Galba always deliver'd himself in few words to his Soldiers. *Imperatoria Brevitate* (says Tacitus Hist. 1.) and without giving any Eloquent Turns to his Discourse. *Apud Senatum non comptior Galbâ, non longior*

Quispiam, quam apud, Milites Sermo. Ibid. The Harangues of Princes and Generals ought to have more Force than Politeness. *Militaris Viri sensus incomptus, sed validos.* Ann. 15. Of Authority in Actions, Tacitus gives an Example of one Cecinna, who upon a false Alarm, not being able to stop the flight of his Soldiers neither by Prayers nor Menaces, threw himself all along before the principal Gate of the Camp, that so out of very Compassion and Shame they might forbear to trample on the living Body of their General. *Cum neque Auctoritate, neque Precibus, ne Manu quidem obfistere aut retinere Militem quiret, projectus in Limine Portæ, Miseratione demum, quia per Corpus Legati eundum erat, clausit viam,* Ann. 1.

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the Genius, and is supported by an extraordinary Merit.

M A X I M CXXIII.

The Man without Affectation.

(1.) THE more there is of Perfection, the less there is of Affectation: For it is that commonly which spoils the finest Things. Affectation is as insupportable to others, as it is troublesome to those that use it, who Live in a conti-

(1.) Affectation (says our Author in the 17th Chap. of his *Heroe*) is the Counterpoise of Greatness. Perfection ought to be in you, and your Praise in the Mouth of another. He that is vain enough to cry up himself, ought to be punish'd with the Silence of other Men. Esteem is free, and ought not to be a Slave to Artifice, much less to Violence. She suffers her self to be perswaded by the dumb Eloquence of Personal good Qualities, and not by a ridiculous Vain-Glory. To have but the least good Opinion of our Selves, destroys all the Esteem which Others have for us. All the *Narcissus's* are Fools, but the *Narcissus's* of Wit are above the rest Incurable, because their Disease lies in its Remedy. If Affectation of Perfections be a Folly in the eighth Degree, what Degree shall we Assign to that of

Imperfections? There are a sort of People, who, to avoid Affectation, run into the very midst of it, inasmuch as they Affect not to be Affect-ed. *Tiberius* Affect-ed to Dissemble but he knew not how to Dissemble that he Dissembled. The highest point of Policy is, to conceal one's Cunning, and to cover a great Artifice with a greater. Doubly Great is he, who is Master of all Perfections and yet has no Tongue to boast of them. By a generous Indifference he awakes the Publick Attention, and as he has no Eyes for his own Merit, an Hundred are ready to Admire him on all sides. This is what ought to be call'd the Miracle of Artifice. If there be other ways that lead to Grandeur, this, altho' altogether contrary to it, conducts us betimes to the Throne of Fame, or to Immortality.

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nual Martyrdom of Constraint, that they may be Punctual in all Things. The most eminent Qualities lose their Value, if any the least Affectation be discovered in them, because they are then attributed rather to an Artificial Constraint, than to the true Character of the Person. And what is Natural, hath been always more Agreeable, than what is Artificial. A Man is looked upon to be a Stranger to all that he Affects. The better one does a Thing, the more one ought to hide the Care one takes in doing it, to the end that all may take it for Natural. But in avoiding Affectation, have a special Care you fall not into it, by affecting not to be affected. An Accomplished Man ought never to give the least Token of his being persuaded of his own Merit: For the less he seems solicitous to make it known, the more all will mind it. He is doubly Excellent, who confirms all his Perfections within himself, without bragging of any; he arrives at the height of Plausibility, by a Way not much frequented.

M A X I M CXXIV.

How to make one's Self Regretted.

F E W have that Happiness, and yet it is an extraordinary one to be Regretted by good Men. Most commonly People are indifferent, as to those who have finished their Race. There are divers means of meriting the Honour to be Regretted. (1.) An Eminent discharging of one's Office

(1) For (as <i>Pliny Junior</i> says) if one has caus'd one's self to be belov'd, that will	last even after our Decease; but, if to be Fear'd, Fear dies with our Person, and Hatred takes
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takes its Place, when Respect succeeds to that of Love. *Male Terrore Veneratio acquiritur. * * * Nam Timor abit; si recedas, manet Amor: Ac sic, ut Ille in Odium, Hic in Reverentiam vertatur.* Ep. Ult. lib. 8.

To what amounts this Maxim of Tacitus, *Qui timere desierint, odisse incipient*; that is to say, as soon as they have ceas'd to Fear they begin to Hate. *In Agricola.*

Office is a very sure one; and to please all People is an effectual one. Eminence begets Dependance; so soon as it appears that the Office stood in need of the Man that discharg'd it; and not the Man of the Office. Some do Honour to the Places, and others are Honoured by them. (2.) It is not an Advantage to seem Good, because one hath a bad Successor. For that is not to be truly respected, but only to be less hated.

(2.) It was in this Sense that *Lucian* said, that *Orho* was regretted, and seem'd to have been a great Prince, only because of the Vices and

infamous Debaucheries of his Successor. *Vitellium, qui Othonem jam desiderabilem ac magnum Principem fecit.* Tac. Hist. 2.

M A X I M CXXV.

Not to be a Book of Accounts.

IT's a sign of a bad Reputation, to take pleasure in blasting the Credit of another Man.

(1.) Some are willing to wash out, or at least

(1.) *Pliny Junior* says, that there were a sort of People in his Time, who, tho' they were Slaves to their Passions, yet flew out exceedingly against the Vices of Others, as if they envy'd them, and Punish'd very severely those

very Crimes which they imitated the most. He says, that for his part he esteem'd him the best good Man, that forgave Others, as if he were every day faulty himself, and who abstain'd from Faults, as if he pardon'd no Body.

That

That we ought to be Implacable towards our selves, and Indulgent even to those who are only so to themselves.

Qui omnium Libidinum Servi, sic Aliorum vitiis irascuntur, quasi invidant; & gravissimè puniunt, quos maximè imitantur. Atque Ego optimum & emendatissimum existimo, qui ceteris ita ignoscit, tanquam ipse quotidie peccet; ita Peccatis abstinet, tanquam Nemini ignoscat. Proinde hoc Domi, hoc foris, hoc in omni vita Genere teneamus, ut nobis implacabiles simus; execrabiles

istis etiam, qui dare veniam, nisi sibi, nesciunt. Ep. 22. lib. 8. Philip IIId, King of Spain, would not suffer any Person to be spoken ill of in his Presence, giving for reason, that as there was no Man so good, but he might be better, so there was none so bad, but he might be worse. That the Good ought to be rewarded, on Account of their Virtue; and the Bad excus'd, by reason of Human Frailty. Don Felipe el Prudente, cap. ult.

to conceal their Stains, by discovering those of others. They Comfort themselves in their own Miscarriages, by Affirming that others have as bad: Which when all is done, is but the Consolation of Fools. These have always stinking Breaths, their Mouths being the Sinks of Civil Uncleaness. The more one dives into these Matters, the more one bemires, and defiles one's self. There is no Man but hath some original Failing. (2.) The Faults of those who are not much known, are unknown. Let a prudent Man take good heed that he be not a Register of Calumnies. That's the way to set up for a very unpleasant Model, and to be without a Soul, though one be alive.

(2.) It is for this Reason that Princes Miscarriages become known to all the World. Most commonly (says our Author in his *Ferdinand*) Princes Faults are Committed in the most secret Reccesses of their Palaces, yet are they soon blaz'd abroad, and be-

come known to every Body. *Habet hoc (says Pliny Junior in his Panegyrique) magna Fortuna, quod nihil tectum, nihil occultum esse patitur. Principum verò Cubicula ipsa, intimosque Reccessus recludit, omniaque Arcana noscenda Fame proponit.*

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M A X I M CXXVI.

(1.) *To commit Folly does not make a Fool; so much as not to know how to hide it.*

IF one ought to hide one's Passion, much more ought one to conceal one's Faults. All Men fail, but with this difference, that Men of Sense palliate the Faults they commit, and Fools discover those they are about. Reputation consists more in the manner of Acting, than in what is actually done. If thou be not Chast, says the Proverb, be at least Cautious. The Faults of great Men are more remarkable, in that they are the Eclipses of great Luminaries. How great soever thy Friendship may be, never trust it with thy Failings: Nay, hide them even from thy self, if it be possible. At least thou may'st make use of that other Rule of Living, which is to know how to forget.

(1.) Our Author, in the 2d Chap. of his *Heroe*, attributes this saying to Cardinal *Madrucciò*.

M A X I M CXXVII.

The Secret Charm, or the Inexpressible Somewhat; which the French call the Je-ne-fai-quoi; and the Spaniards El despejo,

IS the Life of great Qualities, the Breath of Words, the Soul of Actions, and the Lustre of all Beauties. Other Perfections are the Ornament of Nature; the Inexpressible *Somewhat*, is that of Perfections themselves. It is observable even in the way of Reasoning. It holds much more

more of Privilege than Study, for it is even above all Discipline. It is not limited to Easiness, but reaches the nicest Gallantry. It supposes a free and unstinted Mind, and to that Freedom adds the last Strokes of Perfection. Without it all Beauty is dead, all Gracefulness Ungraceful. It hath the Pre-eminence over Valour, Discretion, Prudence, nay, and Majesty it Self. It is a Politick Engine, whereby Affairs are soon dispatched; and in fine, the Art of coming off handsomly, where one is hampered.

(1.) Here it will not be amiss to give the Translation of the whole Thirteenth Chapter of our Author's Heroe, where he gives a little more distinct Account of what he calls the Despejo.

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(1) For a Gloss to this Description of the *Despejo*, or *Inexpressible Somewhat*, which is very Metaphysical; take what Father *Bouhours* says, in his fifth Conference of *Aristus* and *Eugenius*. It is much easier to perceive than to know, says *Aristus*. It would be no longer an *I know not what*, if we knew what it were. Its Nature is to be Incomprehensible and Inexpressible. And a few Pages after, To take it aright, it is neither Beauty, good Mein, good Grace, Briskness of Humour, nor Sprightly Wit, since we daily see Men that have all these Qualities, and yet fail of the Art to Please, and others that Please extremely, without any thing that is Agreeable, but this

unaccountable good Luck: So that the most certain thing that can be said is, that the greatest Merit signifies nothing without this Quality, and that it stands in need only of its self to work a great Effect. It is to no purpose to be Handsom, Witty, Blithe, &c. for if the *Inexpressible Somewhat* be wanting, all these fair Qualities are, as it were, dead; but whatsoever Imperfections one may have, either in Body or Mind; we are sure to please with this sole Advantage. This sort of *Somewhat* sets all to rights. From thence it follows, (says *Eugenius*.) that 'tis an Agreeableness which animates Beauty, and the other Natural Perfections which correct Ugliness,

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ness, and other Natural Defects; that it is a Charm, and an Air, which insinuates into all our Actions and Words, and which has an Influence over our Gate, Mirth, Voice and Gesture, when we please. And four or five pages after, he says, That the Spaniards have also their *No se que* (*I know not what*) which they bring in at every Turn, besides their *Donayre* (*Witty saying*) *Brio* (*Smartness*) and their *Despejo*, which Gracian terms *Alma de toda Prenda, Realce de los*

mismos Recales Perfeccion de la misma Perfeccion, the meaning whereof, according to the same Author, is above the reach of our Thoughts and Words, *Lifongea la Inteligencia, y estratta la Explication*. This I mention here, to shew that the *Despejo* is an *I know not what*, which hath no Name, and that all those which are given to it, are pretty Words which the Learned have invented to flatter their Ignorance. *These are the Terms of Father Bouhours*

The *Despejo* (*Inexpressible Somewhat*) says he, is the Soul of all Qualities, the Life of all Perfections, the Vigour of all Actions, the Gracefulness of all Language, and the Charm of all Good Sense. It agreeably amuses the Conception and Imagination, but it is nevertheless Inexplicable. It is something that enhances the Lustre of all Beauties, and is a metaphysical Beauty of it self. Other Perfections adorn Nature, but this *Despejo*, adorns even Ornaments themselves. So that it is the Perfection of Perfections, accompanied with a transcendent Beauty, and universal Gracefulness. It consists in a certain engaging Air, and in an Agreeableness that hath no Name, but which is however to be Seen in Speaking, and in the manner of Acting and Reasoning. What is most lovely in it comes from Nature, and the rest depends on Reflection; for it hath never been subjected to any imperious Precept but always to the best of every Kind. It has the Name of a Charm, because it enchants Hearts;

Hearts; of a fine Air, because it is imperceptible; of a brisk one, by reason of its Activity; of a taking One, because of its Politeness; and lastly, of Jollity and Good Humour, for its Easiness and Complaisance. The Desire, and yet Impossibility of defining it, hath got it all these Names. It is to do it wrong, to confound it with Easiness, for that comes at a great distance after it. It advances as far as the finest Gallantry. Though it suppose an entire Disengagedness, yet is it still devoted to Perfection. Actions have their Midwife, and 'tis to this Inexpressible *Despejo*, that they are oblig'd for their safe Delivery. Without it they are Still-born; without it the best of Things are Insipid. Nay, it is not so much the Accessory neither, but that it is sometimes the Principal. It serves not only for Ornament, but also for Support and Direction in Affairs: For as it is the Soul of Beauty, so is it likewise the Spirit of Prudence, and as it is the Cause of Gracefulness, so is it also the Life of Valour. In a Captain, it goes Hand in Hand with Bravery; and in a King, with Prudence. In the shock of a Battle, it is no less conspicuous by its Brave and Undaunted Air, than by its Skill in handling of Arms, and in its Resolution. It first renders a General Master of himself, and afterwards of all others. It is as impetuous on Horse-back, as it is majestic under the Canopy. In the Pulpit it gives a Grace to Words. By its Golder Thread, *Henry IV.* the *Theseus* of *France*, dextrously guided himself through the Labyrinth of so many Obstacles and Affairs as oppos'd him.

M A X I M CXXVIII.

The High Courage,

IS one of the principal Conditions required in a Heroe, inasmuch as it spurs him on to all that is Great, refines his Discernment, raises his Heart, elevates his Thoughts and Actions, and, in a word, disposes him to Majesty. It makes its way through, wherever it comes; and when hard Fortune opposes, it essays all Ways and Means to come off with Honour. The more it is confined within the bounds of Possibility, the more it labours to enlarge it self. Magnanimity, Generosity, and all Heroick Qualities, own it for their Source and Origin.

The strong Head, says *Gracian*, Chap. 4. of his *Heroe*, is for Philosophers; the good Tongue for Orators, the Breast for Wrestlers, the Arms for Soldiers, the Feet for Runners, the Shoulders for Porters, and the great Heart for Kings. (1.) The Heart of *Alexander* was a great Heart indeed, since a whole World lodged in a corner of it, and six more could have easily found room in it. That of *Julius Cæsar* was also very great, since it knew no Mean betwixt *All*, and *Nothing*. The Heart is the Stomach of Fortune: It digests alike her Favours and Disgraces. A great Stomach is not easily furcharg'd with Food. A Giant is starved with that which surfeits a Dwarf.

That Prodigy of Valour, *Charles VII.* Dauphin of *France*, and afterwards King, being inform-

(1.) This is because he was one Day told, that there were many Worlds.

ed that his Father, and the King of *England* his Competitor, had got him declared in Parliament incapable of Succeeding to the *French* Crown, answer'd boldly, That he Appeal'd from it. And when he was asked with Admiration, To whom, To my Courage, and the Point of my Sword, replied he. The Effect followed. *Charles Emanuel*, the *Achilles* of *Savoy*, defeated Four Hundred *Curassiers*, with but Four Men to stand by him: And perceiving that all were surprized at it, he said, that in the greatest Dangers, there was no Company so good as a great Heart. The Super-abundance of the Heart supplies what is otherwise wanting. (2.) A King of *Arabia* shewing one Day to his Courtiers a Cutlace that had been presented him, it was the Opinion of them all, that its only Fault was, that it was too short. Whereupon the King's Son said, That there was no Weapon too short for a brave Cavalier, since there needed no more but to advance one Step to make it long enough.

(2.) This is also the Answer which a *Spartan* Lady made her Son, who complain'd of having too short a Sword. Add to this, the good Saying of *Cæsar* to his Pylot, who was afraid of a Tempest *Fear not* (says he) *for thou carriest Cæsar, and Cæsar's Fortune.*

M A X I M CXXIX.

Never to Complain.

COMPLAINTS always ruin Credit. They rather excite a Passion to Offend, than a Compassion to Comfort us. They make way for those that hear them, to do the like to us, that

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those

M A X I M CXXVIII.

The High Courage,

IS one of the principal Conditions required in a Heroe, inasmuch as it spurs him on to all that is Great, refines his Discernment, raises his Heart, elevates his Thoughts and Actions, and, in a word, disposes him to Majesty. It makes its way through, wherever it comes; and when hard Fortune opposes, it essays all Ways and Means to come off with Honour. The more it is confined within the bounds of Possibility, the more it labours to enlarge it self. Magnanimity, Generosity, and all Heroick Qualities, own it for their Source and Origin.

The strong Head, says *Gracian*, Chap. 4. of his *Heroe*, is for Philosophers; the good Tongue for Orators, the Breast for Wrestlers, the Arms for Soldiers, the Feet for Runners, the Shoulders for Porters, and the great Heart for Kings. (1.) The Heart of *Alexander* was a great Heart indeed, since a whole World lodged in a corner of it, and six more could have easily found room in it. That of *Julius Cæsar* was also very great, since it knew no Mean betwixt *All*, and *Nothing*. The Heart is the Stomach of Fortune: It digests alike her Favours and Disgraces. A great Stomach is not easily surcharg'd with Food. A Giant is starved with that which surfeits a Dwarf.

That Prodigy of Valour, *Charles VII.* Dauphin of *France*, and afterwards King, being inform-

(1.) This is because he was one Day told, that there were many Worlds.

ed that his Father, and the King of *England* his Competitor, had got him declared in Parliament incapable of Succeeding to the *French* Crown, answer'd boldly, That he Appeal'd from it. And when he was asked with Admiration, To whom, To my Courage, and the Point of my Sword, replied he. The Effect followed. *Charles Emanuel*, the *Achilles* of *Savoy*, defeated Four Hundred *Curassiers*, with but Four Men to stand by him: And perceiving that all were surprized at it, he said, that in the greatest Dangers, there was no Company so good as a great Heart. The Super-abundance of the Heart supplies what is otherwise wanting. (2.) A King of *Arabia* shewing one Day to his Courtiers a Cutlace that had been presented him, it was the Opinion of them all, that its only Fault was, that it was too short. Whereupon the King's Son said, That there was no Weapon too short for a brave Cavalier, since there needed no more but to advance one Step to make it long enough.

(2.) This is also the Answer which a <i>Spartan</i> Lady made her Son, who complain'd of having too short a Sword. Add to this, the	good Saying of <i>Cæsar</i> to his Pilot, who was afraid of a Tempest <i>Fear not</i> (says he) <i>for thou carriest Cæsar, and Cæsar's Fortune.</i>
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M A X I M CXXIX.

Never to Complain.

COMPLAINTS always ruin Credit. They rather excite a Passion to Offend, than a Compassion to Comfort us. They make way for those that hear them, to do the like to us, that

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those have done, of whom we Complain, and the Knowledge of the Injury from the First, serves the Second for an Excuse. (1.) Some by complaining of past Offences, give occasion for future ; and instead of the Remedy and Consolation which they expect to get, give Pleasure to others, and even attract their Contempt. (2.) It is far better Policy to publish the Obligations we owe to People, that we may thereby stir up others to oblige us yet more. To talk often of Favours received from Persons absent, is to court the like from those that are present. It is a kind of selling the Credit of the one to the other. Thus a Prudent Man ought never to publish Disgraces and Failings, but always Favours and Honours. This serves to preserve the Esteem of Friends, and to keep Enemies within the Bounds of their Duty. *See Maxim 145.*

(1.) When you are Discontented (says *John Ruso* to his Son) conceal it as much as possible, for although it be commonly said, that to communicate one's Misfortune is a kind of Remedy for it, yet there is more Honour in not telling it at all; since that is a sign of Courage and Resolution of Mind. *In his Letter in Verse.*

(2.) It is in this Sense that *Pliny Junior* recommending a *Roman Knight* to one of his

Friends, said, that there would be a Pleasure in Obliging that Knight, since he made it his chiefeft delight to acknowledge Benefits, in a manner that those he receiv'd always occasioned him to merit Others. *Beneficia mea tueri nullo modo melius quam ut augeam. possum; praesertim cum ipse illa tam grate interpretetur, ut, dum priora accipit posteriora mereatur.* Ep. 13. lib. 2.

M A X I M CXXX.

To Do, and make it Appear.

THINGS pass not for what they really are, but for what they seem to be. To know how to Do, and to know how to shew it, is a double Knowledge. What is not seen, is as if it had no Being. Reason it self loses its Authority, when it appears not to be so. There are more Men Mistaken, than Knowing. Deceit carries it cleverly, in regard that Matters are only considered by their Out-sides. Many Things appear quite different from what they really are. A good Out-side is the best Recommendation of internal Perfection.

M A X I M CXXXI.

The Procedure of a Gallant Man.

(1.) SOULS have their Gallantry and genteel

(1.) The Roman History affords us a great Example of this Generosity, where it relates that the Emperor Adrian meeting a Man that had affronted him while he was but a private Person, he cry'd out to him, *Friend, thou hast now no more to fear.* Adrian (says Gracian in the 4th Chap. of his Hero) has taught us a rare and extraordinary way of Triumphing over our Enemies, when he told one of the greatest he had, *That he was escap'd.* There is no Praise worthy of that fine Saying of

Lewis XII. of France, viz. *It would not become a King of France, said he, to revenge the Quarrels of a Duke of Orleans,* being the Title he had before he was King. These are the Miracles which spring from an Hero's Heart. Thus it was, with good reason, that that King had for his Devise, a King of the Bees surrounded by his Swarm, with this Motto *Non utitur Aculeo Rex cui paremus.* One of the seven Sages was wont to say, that Pardon was still better worth than Repentance.

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Manner, from which arises a great Heart. This Perfection is not to be found in all sorts of Men, because it presupposes a Fund of Generosity. Its first Care is to speak well of Enemies, and still to use them the better for being so. In occasions of Revenge it appears most Conspicuously. It neglects not these Opportunities, but it is only to make a good use of them, by preferring the Glory of Pardoning, before the Pleasure of a Victorious Revenge. That is even a Politick way of proceeding, since the quaintest Reason of State never affects these Advantages, because it affects Nothing: And always when Right obtains them, Modesty dissembles them.

M A X I M CXXXII.

To Consider and Bethink one's Self.

TO Revise is the surest way, especially where the Advantage is certain: It is always good to take Time, whether it be for granting a Thing, or for better deliberating on it. New Thoughts come into one's Head, which confirm and fortify Resolution. (1.) If the Matter be to give, the Gift is more Esteemed, because of the Discerning of him that gives it, than for the Pleasure of not having expected it. (2.) What hath been Desired, hath always been most Esteem'd. If it be a Thing to be Refused, Time facilitates the

(1.) *Pliny Junior* says, that the less Heat and Passion there is in Liberality, so much more commendable it is. *Tantolaudabilior Munificentia, quod ad*

illam non Impetu quodam. sed Consilio trahimur. Ep. 8. lib. 1.

(2.) *Desiderata diu Res* (says *Tacitus*) *in majus accipitur.* Hist. 3.

manner

manner of it, by letting the No ripen, until the Season be come. Besides, most commonly so soon as the first Heat of Desire is over, the Rigour of a Denial is taken with Indifference. (3.) They who Demand in haste, are to be Heard at leisure. That's the true way to avoid being surpris'd. See Maxim 70.

(3.) The same Pliny says, that Repentance is the Companion of over-hasty Liberality. *Subita Largitionis Comitem Penitentiam.* Ibid. And Tacitus in like manner says,

That one ought not to make haste to give that, which one cannot take away after it is once given. *Tardè concederet, quod datum non adimiretur.* Ann. 13.

M A X I M CXXXIII.

Rather to be a Fool in Company than Wise alone.

FOR if all be such, none are so, cry Politicians: Whereas if Wisdom be singular, it will pass for Folly. (1.) Custom then is to be followed. Sometimes to know Nothing, or at least to seem to know Nothing, will be the greatest Knowledge. We must of necessity live with others, and the Ignorant are ever the most numerous. To Live alone, one ought to have a great deal of the Nature of God, or to be alto-

(1.) *Præsentia sequi*, says Tacitus, Hist. 4. And in the Life of Agricola his Father-in-law, he commends him exceedingly for having known what Bounds to set to his Wisdom. *Retinuit, quod est difficillimum. & Sapientia Medium.* As also for having abstain'd from doing great Things under the Reign of Nero, when

Idleness was a more commendable Merit. *Inter Quæstorum & Tribunatum Plebis, atque etiam ipsum Tribunatus Annuum. Quiete, & Otio transit, gnatus sub Nerone Temporum, quibus Inertia pro Sapientia fuit.* According to the same Tacitus, sometimes Wisdom is out of Season. *Intempestivam Sapientiam,* Hist. 3.

gether

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gether a Beast. But to qualify this *Maxim*, I would say, *Rather to be Wise with others, than a Fool without Company.* Some affect to be singular in *Chimera's*.

M A X I M CXXXIV.

To have a double Portion of Things necessary to Life,

IS to Live Doubly. We must not confine our Selves to one Thing only, even tho' it be Excellent. All Things ought to be Double, and especially those which are Useful and Delightful. The Moon that changes so often, is yet not so variable as the Will of Man, so fickle is that Faculty of the Mind. We ought therefore to raise a Barrier to our Inconstancy. Take it then for a chief Rule of the Art of Living, to have a Double Portion of all that serves for Conveniency. As Nature hath given us Pairs of those Members of the Body which are most necessary, and most exposed to Danger, so ought Art to double those Things, whereon the Happiness of Life depends.

M A X I M CXXXV.

Not to have the Spirit of Contradiction,

FOR that's the way to become Ridiculous, nay even and Insupportable. Wisdom will never fail to conspire against that Spirit. (1.) It is Inge-

(1.) In the *Apothegms* of *John Ruso*, I meet with a Precept which deserves to be inserted here for a *Comment*.

Always leave the Dispute (says he) before it grows hot, for Victory ever inclines to him that Contends the

the least. *Apothegm 431. Socrates* said of one of his Contemporaries, who was wont to contradict every Body; That he was good for nothing but

Solitude, since he could agree with no body. There are abundance of People, who break their Neighbours Head with an Asses Jaw-bone.

Ingenuity to find Difficulties in all Things : but Folly to be an Opiniator. Such Men turn the sweetest Conversation into a Skirmish, and are by consequence greater Enemies to their Friends, than to those that frequent not their Company. The more savoury the Piece of Fish is that we put into our Mouths, the more we feel the Bone that gets betwixt our Teeth. Contradiction hath the same Effect in pleasant Conversation. Those are Fools, nay, fantastical Ones, that are not satisfied with being Beasts, unless they be Wild.

M A X I M CXXXVI.

*To take Things aright, and presently to
nick the Point.*

MANY fetch a tedious compass of Words, without ever coming to the Substance of the Business : They make a Thousand Turnings and Windings, which tire themselves, and others, without ever arriving at the Point of Importance. This proceeds from the Confusion of their Understanding, which cannot clear it Self. They lose Time and Patience in what ought to be let alone, and then they have no more to bestow upon what they have Omitted.

M A X-

M A X I M CXXXVII.

The Wise Man is sufficient for Himself.

A certain Grecian Sage was to Himself instead of all Things; and all that He had, was always with Him. If it be true, that an Universal Friend is sufficient to render one as contented, as if he possessed *Rome*, and all the rest of the Universe, be thine own Friend, and thou may'st Live alone. What more can be wanting to Thee? Thou hast no better Conversation, nor greater Pleasure, than thine own Company. Thou wilt then only depend upon thy self, for it is a Sovereign Bliss to be like the Supreme Being. He that can thus Live, will have nothing of the Brute, but much of the Wise Man, and all of God.

M A X I M CXXXVIII.

The Art to let Things go as they can, especially where the Sea is Tempestuous.

THERE are Tempests and Hurricanes in the Life of Man. It is Prudence to put into Port, to let them blow over. (1.) Most commonly the Remedies increase the Evil. When the Sea of Humours is in Agitation, let Nature work; (2.) If it be the Sea of Manners, leave it to Mo-

(1.) *Felix intempestivis Remediis delicta accendebat* says Tacitus. Ann. 12. *Felix* augmented his Disease, by having a Mind to cure it out of Season.

(2.) *Quemadmodum enim Temporum Vices, ita Morum vertuntur.* Ann. 3. For there is a Vicissitude of the Manners, as well as the Seasons.

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ality. There is as much Skill required in a Physician, not to Prescribe, as to Prescribe : And sometimes the Excellency of the Art consists in administering no Remedy. The way then to calm Popular Gusts is to be quiet. (3.) He that yields to the Times, may get the Victory afterwards. A Fountain becomes troubled if it be in the least stirred, and its Waters turn clear again, by ceasing to dabble in them. There is no better Remedy for some Disorders, than to let them alone ; for at a long Run they commonly stop of themselves.

(3.) Of this *Tacitus* gives an Example in one *Spurinna*, who finding himself oblig'd to give way to the Insolence of his Soldiers, seem'd to join with them in their rash Proceedings, to the end that when they came to be Sen-

sible of their Error, he might have the greater Credit with them. *Fit Temeritatis Aliena Comes Spurinna, primo Coactus, more velle Simulans, quò plus Auctoritatis inesset Consiliis, si Seditio mitesceret.* Hist. 2,

MAXIM CXXXIX.

To know Unlucky Days,

FOR there are some, wherein nothing will succeed. It is to no purpose to change the Game, the Luck will still be the same. At the second Bout, we are to take notice if Luck be for us or against us. Understanding hath its Seasons ; for no Man was ever alike capable of doing every Thing at all Times. There is as much good Luck in reasoning truly, as in Writing a Letter well. All Perfections have their Days, and Beauty is not always in its best Attire. Discretion sometimes contradicts it self, now in retreating,

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ting, and by and by in Advancing. (1.) In a word, to Succeed well, one must have one's Day. (2.) As all Things succeed ill to some, so every Thing Prospers with others, and that too

(1.) Reasons for doing, or not doing a thing, says *Pliny Junior*, alter according to the Diversity of the Persons. Affairs and Seasons. *Faciendi aliquid, vel non Faciendi. vera Ratio. cum Hominum ipsorum, tum Rerum etiam ac Temporum Conditione, mutatur.* Ep. 27. l. b. 6.

(2.) 'Tis for this Reason that many have thought, that there was an Inevitable Fatality in things, and that this Fatality was a certain Connection of Natural Causes with their Effects, which leaves us, 'tis true, to the choice of any sort of Life; but then, withal, subjects us to a Chain of unavoidable Accidents which attend that State. *Non è vagis Stellis, verum apud Principia. & Nexus naturalium Causarum: Actamen Electionem vita nobis relinquunt, quam ubi Elegeris, cer. um imminentium Ordinem.* Tacitus Ann. 6. But to speak like a Christian, (says *Gracian* in the 10th Chap. of his *Heroe*) Fortune so famous and so little known among Men, is no other than that Grand-Mother of Accidents and that Grand-daughter of Supreme Providence, which strikes in with all second Causes, and that either in a

Motion of its own, or permitting them to move. It is this Queen so Absolute, so Impenetrable, and so Inexorable, who laughs at some, and turns her back upon others; sometimes as Mother, and at other times as Step-Mother; and this not by an Effect of Passion, but thro' an incomprehensible Mystry of the Judgments of God. *And a Page after*, 'Tis a great Thing to be happy; and according to every body's Opinion, that Advantage claims the first Rank. Some esteem more an Ounce of Happiness, than a Tun of Merit and Wisdom. Others, on the contrary, build their Reputations upon their Misfortunes, Affirming that it is peculiar to Merit to be Unsuccessful, where Happiness is the Portion of Fools. Good Wits (continues he in the following Chapter) have affirm'd that Fortune stands in as great need of Constancy, as she has too much of the Nature of Woman in her. The Marquiss of *Margnan* was wont to say, that she was not only Inconstant, like a Woman; but also Foolish and Childish, like Youth. But for my part (says our Author) I am of
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Opinion, that the Fickleness, which is attributed to her, proceeds not from the capricious Temper of a Woman,

but is an Alternative of Events permitted by Divine Providence.

too, with less Pains and Care ; and some are so Happy ; that they find their Business ready done to their Hands. Wit hath its Days ; Genius its Humour ; and all Things their Star. When it is your Day, you are not to lose a Minute. (3.) But a prudent Man ought not positively to pronounce, that one Day is Happy, because of his good Success ; nor that another is unlucky, by reason of his Bad ; the one being, perhaps, but the effect of Chance, and the other of Mis-timing.

(3.) Whence comes it (says *Machiavel*) that a Prince who is Prosperous to Day, shall have a turn of Ill Fortune to Morrow, tho' he kept to the same Conduct ? It is my Opinion (Answers he) because the Prince who relies all together upon Fortune, falls as soon as she changes ; whereas he that regulates his Actions according to Times and

Seasons, shall be always successful, *Chap. 25* of his *Prince*. What occasions (says he in another Place) Fortune to forsake a Man, is her always changing, and his keeping to the same Route : Whereas if he would not change, but according to Seasons, and the diversity of Affairs, she would always keep Constant to him.

M A X I M CXL.

To hit at first upon the Best of every Thing,

IS the surest Token of a good Discernment. The Bee goes immediately to the sweetest Flower, that he may suck from thence wherewithal to make his Honey ; and the Wasp to the Bitterest, to furnish himself with Poyson. It
is

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is the same Thing in Discernments ; the one sticks to the Best, while the other goes to the Worst. (1.) In all Things there is somewhat Good, especially in Books, which are, or ought to be, made with Study. Some are of so aukward a Temper, that amongst a Thousand Perfections, they shall hit upon the only Fault that is to be found, and talk of nothing else, as if they were cut out for Common Sewers of the Filth of the Will, and Wit of others ; and for keeping a Register of all the Faults which they see. This is rather a Punishment of their bad Discernment, than an Exercise of their Understanding. They spend their Lives ill, because they only Feed on the worst Nourishment. Much happier are they, who among a Thousand Faults, at first discover a Perfection that happened to be there by Chance.

(1.) *Pliny Junior* says, that his Uncle was wont to say, That there was no Book so Bad, but some Instruction might be gather'd from it. *Dicere solebat, nullum esse Librum tam malum, ut non aliquâ ex parte prodesset. Ep. 5. lib. 3.*

M A X I M C X L I.

Not to Listen to one's Self.

(1.) IT signifies little to Satisfy one's Self, if one, withal, Content not others. Commonly Self-Esteem is punished with Universal Contempt. He that Pays himself, remains a Debtor to all others. (* See *Maxim* 107.) It is Misbecoming for a Man to talk only, that he may hear him-

(1.) *Ternis Denariis ad laudandum trahuntur. Tanti con* | *stat. ut sis disertissimus. Plin. Ep. 14. lib. 2.*

self.

self. If it be Folly to talk to one's Self, it is doubly so to Listen to one's Self before Others. It is a Fault in great Men to speak in an imperious Tone; and 'tis that, which stuns those who hear them. At every Word they say, their Ears importunately beg either Applause, or Flattery. The Presumptuous speak also by Eccho: And since such Conversation moves upon the Stilts of Pride, every Word comes guarded with this impertinent Exclamation: *Rarely well said! Ah, that's a fine Saying!*

M A X I M CXLII.

Never to Espouse a bad Party in spight to an Adversary, who hath chosen a Better.

HE that does so, is already half overcome, and at length will be constrained wholly to yield. This can never be a good way to be Revenged. If thine Adversary hath had the Skill to chuse the better Side, take thou heed not to commit the Folly of opposing him, by Espousing the Worse. Obstinacy in Action engages so much the more than that in Words, as there is far greater Risque in Doing, than in Saying. (1.) It is the Custom of the Head-strong to regard neither Truth in Contradicting, nor Benefit in Disputing. A Wise Man hath always Reason on his Side, and never falls into a Passion. He either Conquers, or Retreats: So that if his Rival be a Fool, his Folly makes him to change his Course, and go

(1.) *Strada* relates, that whenever Cardinal *Granville* was of one Opinion, the Prince of Orange, and the Count of Egmont, would be sure to be of the contrary.

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to the other Extreme: Whereby the Condition of his Adversary becomes yet worse. The only Means then to make him forsake the Right Way, is to strike in with it, seeing that will probably move him to embrace the Bad.

M A X I M CXLIII.

To take Heed not to run into Paradoxes, by shunning the Way of the Vulgar.

BOTH Extremes equally Discredit us. Every Project that thwarts Gravity, is a kind of Folly. (1.) A Paradox is a certain plausible Cheat, that at first surprizes by its Novelty and its Edge; but afterwards loses its Vogue, when the Falsity of it comes once to be known by Practice. It is a kind of Quack-ing, which in matter of Politicks is the Ruin of States. They who cannot attain to Heroism, or who have not the Courage to advance towards it by the way of Virtue, run into Paradoxes; which make them to be admired by Fools, but serve to manifest the Prudence of Others. The Paradox is a Proof of an Ill-temper'd Mind, and by Consequence most opposite to Prudence: And if sometimes it be not founded on what is False, it is at least grounded on what is Uncertain, to the great Prejudice of Affairs.

<p>(1.) Let your Genius (says our Author in the first Chap. of his <i>Discreto</i>) be Excel-</p>		<p>lent, but not Irregular; well temper'd, but not Paradoxical.</p>
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MAXIM CXLIV.

Under the Veil of another Man's Interest, to find one's Own,

IS a most proper Stratagem for obtaining what One intends. The Confessors themselves teach this Pious Craft, as to what concerns Salvation. It is most important Dissimulation, since the Benefit that is pretended, serves as a Bait to attract the Will. It seems to another that his Interest goes first, when it is only to make way for your Pretension. One ought never to engage hap-hazard in any thing, especially where there is danger at the bottom. When one hath to do with those, whose first Word is always *No*, one must not shew what one aims at, lest they may see Reasons for not condescending to it : And that chiefly if one foresee that they have an Aversion thereto. This Advice is to such as can turn their Wits to any thing ; which is the very Quintessence of Sprightliness.

MAXIM CXLV.

Not to shew the Sore Place,

FOR if you do, every one will certainly have a Hit at it. Have a Care also not to complain of it, since Malice always attacks on the weaker Side. Resentment serves only to divert it. Nothing pleases Malice so much, as to throw one off the Hinges. It lets fall tart Words, and sets all Engines at Work, until it hath found out the Quick. A Man of Parts then ought never

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to discover his Malady, whether it be Personal, or Hereditary: Since Fortune her self takes Pleasure sometimes to wound in that Place, where she knows the Pain will be sharpest. It mortifies always to the Quick: And therefore, one must never let it be known either what Mortifies, or what brings Life into any Part; that one may make the one to cease, and the other to continue.

M A X I M 'CXLVI.

To Look into the Inside.

(1.) IT is commonly found that Things are much different from what they appear to be; and Ignorance that only looked on the Out-side, is undeceived so soon as it comes to see within. The Lye is always the first in every Thing, it draws in Fools by a Vulgar *Hear-say*, which runs from Mouth to Mouth; Truth always arrives last, and that too very late, because it hath a lame Guide, which is Time. (2.) The Wise keep for it always one half of that Faculty, which Nature hath purposely made Double. Deceit is wholly Superficial: And those who are

(1.) There are a great many People (says our Author in the first *Chap.* of his *Discreto*) of whom the Critical Fox, with that in the Fable, may cry out and say, *O the fine Head!* --- But there is Nothing in it. I find that *Vanum* in these Men which so many Philosophers have said was impossible to be met with. This is a fine sort of

Anatomical way of looking into Things. Many times Guilted Deformity passes upon us for Apparent Beauty.

(2.) As *Alexander* the Great did, who always leaned upon one Ear, while any Cause was pleading before him, saying, that he would keep that for the adverse Party.

so themselves; are presently caught by it. Discernment retires Inwards, so that it may be the more esteemed by the Wife.

M A X I M CXLVII.

Not to be Inaccessible.

LET a Man be never so Perfect, he sometimes stands in need of Council. He that will take none is an Incurable Fool. (1.) The most Intelligent Person ought to make room for good Advice. (2.) Sovereignty it self should not exclude Instruction. Some Men are Incurable, because they are Inaccessible. They precipitate

(1.) *Pliny Junior* says, that 'tis the sign of great Prudence, to believe others as Wise as our selves; and of a Solid Mind, to be willing to receive Instructions. *Cujus hoc præcipua Prudentia, quod Alios Prudentiores arbitratur: Hac præcipua Eraditis, quod discere volebat.* Ep. 23. lib. 8.

(2.) For great Affairs (says *Paterculus*) require great Assistance. *Etenim magna Negotia, magnis Adjutoribus egent.* Hist. 2. No Prince can know all, says *Tacitus*. *Neque posse Principem suâ Scientiâ cuncta complecti.* Ann. 3. Also according to the same *Tacitus*, The best Instruments of a good Government, are good Counsellors. *Nullum majus boni Imperii Instrumentum, quam bonos Amicos.* Hist. 4. Divers Historians have blam'd Lewis

IX. of France, for Governing without a Council, thereby presuming that he had too good an Opinion of himself. This Self-sufficiency was reproach'd in him, in his Life time, by the great Steward of Normandy who one day bluntly said to him, *Your Majesty's small Nag ought to be very strong, since she can carry both you, and all your Council.* *Matthieu* in this Prince's Life. Likewise add to this, the Distick of the Ancient Poet, which says,

Laudatissimus est, qui per se curat.

[*Et videbit;*

Sed laudandus est Is, qui parat.

[*Recta monenti.*

That is to say, He is very worthy of Praise, who knows all of himself, but that he deserves no less Commendation, who submits to another's Council.

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themselves, because no body dares come at them, to hinder them from it. A Door must then be left open to Friendship, and by it Relief will enter. A Friend ought to have full Liberty to Speak, nay, and to Reprove too. The Opinion that is conceived of his Fidelity and Prudence, ought to procure him this Authority. But this Familiarity is not to be common to All. It is enough to have one secret Confident, whose Correction is valued, and who is to be made use of, as a true Looking-Glass, for Undeceiving People.

MAXIM CXLVIII.

To have the Art of Conversing,

(1.) IS the Means whereby a Man shews his own Value. Of all Humane Actions there is none that requires greater Circumspection than this, since it is the most usual Exercise of Life. There is much Reputation either to be Gain'd, or Lost by it. (2.) If Judgment be necessary in Writing a Letter, which is a premeditated Con-

(1.) Conversation (says our Author in the first Chap. of his *Criticon*) is the chief means, whereby we arrive at Knowledge. Whenever a Wise Man speaks he begets another of his Species. *** Conversation (continues he) is the Daughter of Reasoning, the Mother of Knowledge, the Breath of the Soul, the Commerce of Hearts, the Bond of Friendship, the Nourishment of Content, and the

Occupation of Men of Wit.

(2.) Many (says *John Ruso*) by popping out a word at random, have been blow'd even in the middle of their Discourse by some Standers by: Wherefore (continues he) it would be but Prudence, in Conversation, to imagine one's self playing at Chess; where one always does well consider the state of the Game, before one removes a Man. *Apothegm* 52.

versation

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versation by Paper, far more is it required in ordinary Conversation, which brings the Merit of People under a sudden Test. (3.) The Masters of this Art feel the Pulse of a Man's Wit by his Tongue, according to the Saying of a Sage, *Speak, if Thou would'st have Me to know Thee*. Some maintain, that the true Art of Conversing, is to do it without Art: And that Conversation, if it be betwixt good Friends, ought to be as easy as their Cloaths; For where it is a Conference of Ceremony and Respect, it is to be performed with more Reserve, to shew that they understand the World. The way to succeed well in this way, is to imitate those Men's Wit, who are, as it were, allow'd to be the Judges of the Conference. Take heed not to be vain in Censuring of Words, least that make thee to be taken for a Pedant, nor in Controlling and Chopping Reasons, for then all will avoid thee. 'Tis speak to the Purpose is more necessary, than to speak Eloquently.

(3.) This was Socrates, of whom we have also this Saying, *I do not know*, (says he) | *Whether that Prince be Excellent or not because I never yet Discours'd him.*

M A X I M CXLIX.

To be able to Cast the Blame and Misfortunes upon Others.

(1.) IT is a thing of great use amongst those that Govern, to have Bucklers against Hatred, that

(1.) According to some Politicians, it is for a Prince's Security to have Favourites, since they are a sort of Banks | to keep out the Torrent of the People. They are oftentimes good Victims to allay the Publick Fury. *Particulars*

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culares publica Solitudinis Victimæ, says Pliny *Junior* in his Panegyrique. *Principibus gratum est* (says *Strada*. Dec. 1. li. 2.) *Domi Aliquam esse, in quem Omnia Domini debita exonerentur* That is to say Princes are commonly pleas'd, to have one

about them that may take upon him the Hatred they deserve. It was for this Reason that *Philip II.* of Spain made so much of the Duke of *Alva*, as a Person who took as great Care to make Enemies, as Others did to make Friends.

that is to say, Men upon whom the Censure and Complaints of the Publick may light: And which is not the Effect of Inability, as Malice imagines, but of an Industry elevated above the Understanding of the Vulgar. Every thing cannot succeed, nor all Men be contented. There ought to be in this Case a strong Head, that may serve as a Butt to receive all the Arrows, and to bear the Reproaches of all Faults and Miscarriages, at the Expence of its own Ambition.

M A X I M C L.

To be able to put a Value upon what One does.

IT is not enough that Things are good in themselves, because all Men see not to the bottom, nor are able to Discern into them. Most part follow the Multitude, and stop not but where the greatest Concourse is. It is a great Point to be able to set an Esteem upon one's Commodity, either by Praising it, (for Praise is the whet of Inclination) or by giving it a pretty Name, which is a good way to Exalt it: But still all this must be done without Affectation. Not to Write but for able Men, is an universal Bait, because every one thinks himself to be so; and
for

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for those who do not, the Consideration of a want of Ability will serve as a Spur to Desire. One's Projects must never be called common, nor easie, for that's the true way to make them be thought Trivial. All Men are pleased with Singularities, as being most desirable both by the Humour and Mind.

M A X I M CLI.

*To Think to Day what may happen to
Morrow, or a long Time after.*

THE greatest Fore-sight, is to allow Time for it. (1.) There is nothing Fortuitous to those who Foresee; nor any thing Dangerous for such as expect it. We must not put off the Thoughts of Danger till we be Sinking; we must be Before-hand, and by mature Consideration, endeavour to prevent the worst that may happen. The Pillow is a Dumb *Sibil*. To Sleep upon a Thing that is to be done, is better than to be Awaked by one already done. Some Do first, and Think afterwards: Which is rather to seek for Excuses, than Expedients. Others there are who neither Think before, nor yet after. A Man's whole Life should be employed in Thinking, that he may not mistake his Way. Reflection, and Fore-sight, give us the Advantage of Anticipating Life.

(1.) One of the Seven Wise Men said, that That Man was not Perfect, who could not foresee what was to come.

(2.) The Greeks were wont

to call the Night *Euphrone*, (Prudence) because (says *Servius*) Man has always a quicker Conception and Penetration a Nights than a Days.

M A X-

M A X I M CLII.

*Never to keep Company with Those that
may Eclipse one's Lustre.*

(1.) WHO excels in Perfection, will excel also in Esteem. (2.) The most Accomplish'd will ever have the first Rank. If his Companion have any part in the Praise, it will still be but his Leavings. The Moon shines, as long as she is alone amongst the Stars; but so soon as the Sun appears, she either loses her Light, or totally Vanishes. Never approach him that may Eclipse thee, but rather him that may set off thy Lustre. (3.) 'Twas after this manner *Martial's* cun-

(1.) Wherefore Sovereign Princes (says *Commines*) ought never to meet together, for it will always happen, that the Train and Equipage of the One, may be more magnificent than those of the Other. whence proceed Differences. *And in another Place*, Of two Princes (continues he) it often falls out, that One has a more Obliging and Agreeable Air than the Other, which he tacitly glories in, and receives Flattery for, which still does but reflect upon his Companion and Equal. *Book 2. Chap. 8.* *Tacitus* says, that *Tiberius* did all he could to avoid being compar'd with *Augustus*, whose Memory he plainly perceiv'd was dear to the People. *Metu Comparationis Ann. 1.*

(2.) *Tacitus* says that the *Arfacides* (Hostages) chose rather to put themselves into the Hands of *Corbulo*, than of his Colleague *Numidius*, because *Corbulo* had a greater Reputation, and a better Mien. Whereupon *Numidius*, Governor of *Syria*, in his return homewards, would not suffer his said Fellow-Commander to enter his Province, for fear least his good Mien, fine Shape, and Sublime and Majestical manner of Speaking, should divert his Peoples Affection and Respect from him. *Ne si ad accipiendas Copias Syriam intravisset Corbulò, Omnium Ora in se verteret. Corpore ingens, verbis magnificus, & specie nanium validus. Ann. 13.*

(3.) *Omnes aut Vetulas habes Amicas,*
Aut

*Aut turpes, Vetulisque fadiore:
Has duces Comites trahisq; tecum
Per Convivia Porticus, Theatra,
Sic formosa, Fabula, sic Puella es.*
Martial lib. 8. Ep. 79.

This Epigram is of great Use among those Ladies, who are Proud of their Beauty.

cunning *Fabulla*, found means to appear Beautiful, thro' the Age, or Deformity, of her Companions. One must never run the Risque of being lessen'd by By-standers of greater Merit; nor do Honour to others, at the Expence of one's own Reputation. It is good to frequent the Company of eminent Persons, to Accomplish one's Self, but when one is once Compleat, one ought to strike in with those of inferiour Capacities. To model thy self, chuse the most Perfect Persons; and when thou art once Fashion'd, frequent the inferior Sort.

M A X I M C L I I I.

*To shun being Oblig'd to fill the Place of
a Great Man.*

IF one engage in that, one ought to be sure to exceed him: For to equal a Predecessor, one must have double his Worth. (1.) As it requires Prudence and Skill in him that Succeeds, to make himself valued, so does it likewise Art to bring about, that he may not be eclips'd by him that went before him. (2.) It is very

(1.) The Memory of *Augustus* has been exceedingly reproach'd, for his having chosen *Tiberius* for his Successor, since he could not but know his Pride and Cruelty. But most think *Augustus* pro-

pos'd to himself, in so doing, the greater Glory, in being so much the more regretted after his Death, as the *Romans* should find a difference between his Reign, and that of *Tiberius*. *Ne Tiberium quidem Caritate,*

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Caritate aut Reipub. Cura Successorem adscitum sed quoniam Arrogantium, Servitiamque ejus introspecterit Comparatione determinâ sibi Gloriam quesivisse. Tacit. Ann. 1.

(2.) 'Tis oftentimes a Misfortune to succeed a Man that has acquir'd a great Reputation, because, according to *Tacitus*, his Glory will be thereby diminish'd. Wherefore he commends *Julius Frontinus* exceedingly, as a Person worthy of the greatest Admiration, in that having succeeded *Cerialis*, who had perform'd Wonders in *Britain*, he nevertheless had not appear'd a whit Inferior to that Predecessor of his. *Cum*

Cerialis quidem alterius Successoris Famam obruisset Sustinuit quoque Molem Julius Frontinus, Vir magnus, quantum licebat. In Vita Agricolaë. Onerasti futuros Principes (says Pliny Junior to Trajan) sed & Posteris nostris. Nam & hi a Principibus suis exigent, ut eadem audire mereantur; & illi quod non audiant, indignabuntur. That is to say, you Leave to Princes to come, and even to our Posterity, an everlasting cause of being dissatisfied; for these will expect that their Princes should do something worthy of the same Acclamations, and they will be mortify'd to find they deserve none.

very difficult to fill up a Vacancy, since commonly he that preceded appears the best; and by consequence Equality is not enough, by reason the former is in possession of it. (3.) It is therefore necessary to surpass him, to Dispossess him of the Advantage he has of being most Esteem'd.

(3.) It is upon the same Occasion, the said *Pliny* further address'd himself thus to *Trajan*. The Title of the *Most Excellent* Prince (says he) is as much your due, as that of your own Family; and to call you *Trajan* will not point you out more clearly, than to call you *the Most Excellent*. And some Lines after, You have acquir'd a Name that can never belong

to any other, but will ever appear foreign to a good Prince, and false in a bad. Others shall in vain assume it to themselves, since every one will immediately find it to belong only to you. For as the Name of *Augustus* occasions us immediately to think of him that was first Honour'd with it, so that of *Most Excellent* will as soon cause us to remember you. And

And as often as Posterity shall have occasion to term any the Most Excellent, it will presently come into their Minds, that you are the first, and the only Person that can deserve that Character. *Optimi Nomen tibi tam proprium quam paternum, nec magis definite distincteque designat qui Trajanum quam qui Optimum appellat. *** Assiquutus es Nomen, quod ad Alium transire non*

possit, nisi ut appareat in Bono Principe alienum in malo falsum: Quod licet Omnes postea usurpent, semper tamen agnoscetur quod tuum est. Et enim, ut Nomine Augusti admonemur ejus, cui primum dicatum est, ita hac Optimi Appellationumquam Memoria Hominum, ne te recurret: Quotiesque Posterī nostri Optimum Aliquem vocare cogentur, toties recordabuntur, quis meruerit vocari. In Panegyricā.

M A X I M CLIV.

Not to be Easie, either to Believe, or to Love.

'TIS an Argument of Maturity of Judgment, to be hard of Belief. Nothing is more common than to Lye; to Believe then, ought to be extraordinary. He who is apt to Move, finds himself often put out of Countenance. But especial Care must be had not to seem to doubt the Credit of another; for that passes from Incivility to an Offence, seeing it is to reckon him either a Deceiver, or fit to be Deceived; Nor is all the Hurt there neither; for, besides that, not to Believe is the sign of a Lyar, he being subject to two Misfortunes, neither to Believe, nor to be Believed. (1.) A suspension of Judgment in him that hears is Commendable; but he that Speaks may quote his Author. It is also a kind

(1.) Never make your self Author of what you do not certainly know, (says *John Ruso* to his Son) for who ever affirms an Uncertainty

makes himself pass for a Person of little or no Capacity. And it comes very near a Lie to tell Truth by chance. *In his Letter in Verse.*

of

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of Imprudence to be easie to Love: For if one Lye in Speech, one may also Lye in Affection; and that Cheat is more pernicious than the other.

M A X I M CLV.

The Art of refraining Passions.

LET a prudent Reflection prevent, if possible, the usual Transports of the Vulgar: That will be no difficult thing to a Prudent Man. (1.) The first step to Moderation, is to perceive that we are falling into a Passion. By these means, we enter the Lists with full Power over our selves, and may examine how far it is necessary to give way to our Resentment. With this Quality we may be Angry, and put a stop to it as we please. Strive to know where, and when, it is fit to stop; for it is the hardest thing in the World to do, when one is in one's full Career. It is a great Sign of Judgment, to stand firm and undisturbed amidst the Sallies of Passion. Every Excess of it degenerates from Reason; for that will never be Disordered, nor Transgress the Bounds of its Duty. To be able to curb one's Passion, one must always hold the Reins fast. He that Governs himself after this manner, will be reputed the Wisest Man; as he will be otherwise, if he does the contrary.

<p>(1.) One saying to Diogenes, after a Fellow had Spit in his Face, <i>This Affront sure</i></p>		<p><i>will make you Angry No (said he) but I am thinking whether I ought not to be so.</i></p>
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MAX-

M A X I M CLVI.

Friends by Choice.

FRIENDS ought to abide the Test of Discretion, and the Trial of Fortune. It is not enough that they have had the Suffrage of the Will, they must also have that of the Understanding. Tho' this be the most important Point of Life, yet there is still least Care taken about it. Some make People Friends by the Intervention of others, but most do it by Chance. We judge of Men by the Friends they have. A Knowing Man will never Chuse one that is Ignorant. But however, altho' a Man may please, yet we must not therefore repute him an Intimate. For that Accident may proceed rather from the Pleasantness of his Humour and Manner, than any Assurance one has of his Capacity. There are Legitimate Friendships, and Bastard one's. These are for Pleasure only; but the others for greater Security in Acting. (1.) There are few Friends belong to the Person, but many to the Fortune. (2.) The Good Wit of a Friend, is better than all

(1.) Trencher-Friends, (says our Author) Friends in our Coach, at Plays, Feasts, Balls, and to walk with you, during your Prosperity, you'll find in abundance. At your Table they'll be your Napkins; but when you require any Service of them, their Hands will be Stiff. *Critique 3d of his Criticon, Part 2d.*

(2.) We are three; (says our Author's *Moral Geroen* in the same Book) we have but one Heart. He that hath many true Friends, is singly in Possession of so much Understanding as they have all together. He Discerns and Reasons with their United Knowledge. He Sees with so many Eyes; he Hears with so many Ears; he Works

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Works by so many Hands; and he runs with so many Feet. But however as many as they are, they have but one Will, for Friendship is but one Soul in so many different Bodies. He that has

no Friends, has neither Feet nor Hands. He Lives but half of him; he Walks like a blind Man, and always alone; insomuch, that if he should chance to fall, he has no body to lift him up.

all the Good-will of others. Take thy Friends then by Choice, and not by Lot. A prudent Friend eases many Troubles: Where one that is not so, multiplies and encreases them. (3.) If thou wouldst not lose thy Friends, never wish them a great Fortune.

(3.) *Honores enim mutant Mores.* For Honours change Manners. On which Account a Spanish Gentleman once severely reproach'd Cardinal

Ximenes, for that having a great many Friends, he wholly neglected them, and gave himself up entirely to Affairs of State.

M A X I M CLVII.

Not to be Mistaken in People.

THIS is the worst, and yet most ordinary Mistake. (1.) It is better to be deceived in the Price, than in the Commodity: And there is nothing that one ought more narrowly to inspect. There is a great deal of difference betwixt knowing of Things, and knowing of Persons: And it is a nice Philosophy, to Discern into the Minds and Humours of Men. In a word, it is as necessary to Study them, as Books.

(1.) *Ma'a Emptio* (says Pliny *Junior*) *semper ingrata est, eo maxime quod exprobrare Stultitiam Domino videtur*, Ep.

24. lib. 1. That is, a bad Purchase is always disagreeable, because it seems to reproach the Buyer with Folly.

M A X I M CLVIII.

To know how to use Friends.

THAT's a Thing that requires great Skill
Some are good to be made use of at a Distance;
and others near at hand. One that has not been
fit for Conversation, may yet be good for Cor-
respondence. Distance frees us from certain
Humours, which their Presence render'd insup-
portable. In Friends we are not only to look
for Pleasure, but for Profit also. A Friend ought
to have the three Qualities of an Essence, or as
the School-Men call it, an *Ens*: Which are U-
nity, Goodness and Truth: In Regard that a
Friend stands instead of all Things. There are but
very few that be allow'd for Good: And by not
knowing how to Chuse even those, the number
becomes less. To know how to preserve them,
is yet more than to have been able to make them.
Look out for such as may continue long: And
tho' in the beginning they may be New, it is e-
nough to content you, that they may become
Old. To take Things aright, those are ever the
Best, which are not acquir'd till we have Eat a
Bushel of Salt with'em. (1.) There's no such hor-
rid Desart, as to live without Friends. (2.) Friend-
ship multiplies Blessings, and divides Crosses.
It

(1.) *Vida sin Amigo* (says
the Spanish Proverb) *Muerte
sin Testigo*. That is, *To live
without Friends, is to die with-
out Witnesses*.

(2.) I am she (says Friend-
ship in *Gracian*) without
whom there is no Happiness
in this World, and with

whom the greatest Misfor-
tunes are easily tolerable. In
other sorts of Prosperities,
the Advantages are all found
separate, but 'tis I possess
them a'together, *viz.* Ho-
nour, Pleasure and Profit. I
do not reside but amongst
Good Men, (for according

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to Seneca) I am neither True
nor Constant to the Bad. I
have my Name from Love,
and by Consequence am not
to be found in the Belly, but

in the Heart, which is the
Centre of all good Will.
*Critique 2. of the 2d Part of
his Criticon.*

It is the only Remedy against Bad Fortune. It
is the Vent by which the Soul discharges it self.

MAXIM CLIX.

To know how to bear with Fools.

WISE Men have always been bad Sufferers.
Impatience encreases with Knowledge. A vast
Reach is not easy to be satisfy'd. (1.) In the
Judgment of *Epictetus*, the best Maxim of Life,
is, to *Suffer*. He hath placed one half of Wis-
dom in that. If all Impertinences are to be
born with, without doubt there is need of much
Patience. Sometimes we suffer most from those
on whom we depend most; and that serves to
exercise our Patience. From Sufferings, springs
that inestimable Peace, which makes the Happi-
ness of this World. Let him that finds not him-
self in a Humour to Suffer, withdraw, if he be
able, to bear with himself.

(1.) Our Author compre- | two Words, to *Suffer*, and to
hends all Morality, in these | *Abstain*.

MAXIM CLX.

*To Speak sparingly to our Competitors for
Caution-sake, and to others out of Ci-
vility.*

ONE hath always time to let slip one's Words,
but not to retain them. We ought to speak as
Men do in their last Wills, since the fewer the
Words,

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Words, the less will be the Law-Suits. We are to accustom our selves to this, in Matters of no Importance, that we may not fail when there is somewhat of more Consequence. Silence holds much of Divinity. Whosoever is forward to Speak, is always upon the point of being Cast, and Convicted.

M A X I M CLXI.

*To know the Failings wherein we take
Pleasure.*

THE most Accomplish'd Person hath always some of these, whereof he is either the Husband, or the Gallant. They are to be found in the Man of Wit, and the more Conspicuous his Abilities are, the more Remarkable are his Miscarriages, who knowing when he had them, did not correct them, because his Affection blinded his Understanding. To be Passionate, and that for Vice, are two Evils. These Faults are the Blemishes of Perfection. They as much offend those who see them, as they please those who have them. Here is the fair Occasion for a Man to overcome himself, and to put the Cap-stone upon his other Perfections. Every one Levels at that Work, and instead of praising all that is to be Admired, stop short to Censure a Fault, which, as they say, discredits all the rest.

M A^{aff} X I M CLXII.

*To be able to Triumph over Jealousie
and Envy.*

THOUGH it be Prudence to flight Envy, yet that Contempt is a small matter now-a-days:

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Gallantry works a far better Effect. He cannot be sufficiently praised, who speaks well of him, that speaks ill of others. (1.) There is not any Revenge more Heroick, than that which torments Envy, by doing Good. (2.) Every good Success is a Wound to the Envious Man, and the Glory of his Corrivall, is a Hell to him. To make one's Happiness to be a Poison to one's Enviars, is held to be one of the most rigorous Punishments one can possibly inflict on them. Enviars Die as often as they hear the Praises of the Envied Revive. Both contend for Immortality, the one to Live always in Glory, and the other to Live always in Misery. The Trumpet of Fame which sounds the one to Immortality, pronounces Death to the other, Condemning him to the Punishment of expecting in vain, that the Cause of his Pains should cease.

(1.) This was a Saying of *Diogenes*, who said, That the way to make Envy burst her self, was, to behave ones self so that she might find nothing wherewithal to reproach us.

went to say, That Envious People were doubly Miserable, in being afflicted at our Prosperity, and their own Adversity. Another said, that Envy never saw a good Day. *Invidia festos Dies nunquam agit.*

(2.) A King of *Sparta* was

M A X I M CLXIII.

One must never lose the Favour of him that is Happy, to take Compassion on a Wretch.

MOST commonly that^e which makes the Happiness of some, causes the Misery of others; And they could not be Happy, if many were not Miserable. It is the Property of such Wretches to gain People's Good-will: For all
take

take a Pleasure to do them good, who are persecuted by Fortune. (1.) Nay, it hath sometimes happened that a Man that was hated by all the World in his Prosperity, hath been yet pitied by all in his Adversity; his Fall having changed into Compassion, the Desire of Revenge. Let a Man of Discretion then beware of the Turns of Fortune. There are some who never Associate, but with the Unfortunate. He, whom they shunned Yesterday on account of his Prosperity, has them for Companions to Day, because of his Adversity. (2.) This Conduct is sometimes the Token of Good-nature, but never of a Politician.

(1.) It was thus that *Tacitus* says, the Empreſs *Livia* Persecuted *Augustus's* Children, while they were in Prosperity, and made it her Glory to assist them in their Exile. *Julia viginti Annis Exilium toleravit, Augusta Ope sustentata, qua florentes Privignos cum per occultum subvertisset. Misericordiam erga Afflictos palum ostentabat*, Ann. 4. And *Lepida*, who had never liv'd in good Intelligence with *Messalina*, her Daughter, till she saw Fortune began to Frown upon her by her Husband the Emperor's leaving her, yet then she began to take Compassion on her. *Affidente Matre Lepida, Quae florenti Filia haud concors, supremis ejus Necessita-*

tibus ad Misericordiam evicta erat, Ann. 11.

(2.) *Pliny Junior* says, that it is good to make one's self belov'd by the Meaner sort, yet so, that we be not hated by the Greater, whereas some Persons had rather pass for Stubborn and Dangerous, than Honest and Well-meaning People, and oppose Great Men, meerly out of fear of being reproach'd for having been too complaisant to them. *Ita a Minoribus amari, ut simul a Principibus diligari, Plebique enim dum verentur, ne gratia Potentium nimium impetiri videantur, sinisteritatis, atque etiam Malignitatis, famam consequuntur*. Ep. 5. lib. 2.

M A X I M CLXIV.

To let fly some Shot in the Air,

IS the way to know how that which is intended to be done, will be received, especially where it is a Matter, whereof the Issue and Approbation are Doubtful. By these Means we are sure to hit our Mark, and always at Liberty either to Retreat, or Advance. (1.) Thus we pump out Men's Minds, and know where it is best to set our Foot. This Prevention is most necessary, for Asking pertinently, placing Friendship aright, and for Governing well.

(1.) *Tiberius* at his Elevation to the Empire kept every Body in suspense by his Dissimulation, pretending not to Assume so great a Charge, or at least to do it in Conjunction with others. *Non ad unum Omnia deferrent, plures facilius munia Reipub. sociatis Laboribus exsecuturos.* Tacit. Ann. 1. And all this was only the better to sound the Intentions and Thoughts of the Great Men. *Ad introspectiendas Procerum Voluntates.* Ibidem. Queen Elizabeth of England did not set on foot the Negotiation to get the Earl of Leicester Marry'd to

the Queen of Scots, without a secret Design of having him herself, after it had appear'd that she had a Queen for her Rival. Politicians (says *Gracian*) ever proceed contrary to other People, to the end they may thereby deceive their Spies, and confound their Intellectuals. They would not have any body to tread in their Steps, and therefore sometimes go on one side, and sometimes on the other; they give out a thing, and then Practise quite contrary: Their No, is a Yes, &c. Critique 6 of the first part of the Criticon.

M A X I M CLXV.

To wage War fairly.

(1.) A brave Man may, indeed, be induced to make War, but not to make it otherwise than he ought. All Men ought to Act according to what they themselves are, and not to what others are. Gallantry is ever best, where it is used towards an Enemy. We are not only to overcome by Force, but also by our manner of Acting. To Conquer basely is not to overcome but rather to be so. Generosity hath always had the Advantage. A worthy Man never makes use of forbidden Weapons. (2.) To employ the Wreck of an old Friendship, in framing a new Hatred, is to use such Arms; For it is not Lawful to take the Advantage of a Trust and Confidence, in Revenge. Whatever looks like Treachery, lessens our good Name. The least Particle of Baseness, is Inconsistent with the Generosity of a great Soul. (3.) A brave Man

(1.) *Tiberius* told the Prince of the *Catti*, when he offer'd him to Poyson *Arminius*, the most formidable Enemy the *Romans* then had, that the People of *Rome* would revenge themselves by open Force, and not by Treachery and Baseness. *Non Fraude, neque occultis, sed palam & armatum Pop. Rom. Hostes suas ulcisci.* Tacit. Ann. 2.

(2.) One must do, in this Case, as that *Spaniard* did, who having been desired by

an absent Friend to keep faithfully the Secret he had confided in him, sent him word, that he never knew his Secret, and that if he had entrusted him with any, he was sure he had return'd it him again, by never thinking on it more. *John Ruso* in his 551st *Apothegm*.

(3.) *Francis I.* King of France, was wont to say, That if Truth were lost, it ought especially to be found in the Heart of a King. And a-

gain, *Alphonso*, King of *Ar-
ragon*, That a King's bare
Word should be as Sacred
and Inviolable, as another
Man's Oath. *Agudeza Dis-
course* 30. Also *Charles V.*
Answer'd those that would
have had him violated the

Safe-Conduct he had sent
Luther, to appear at the
Diet at *Worms*, That if good
Faith were to be banish'd the
World, the Palaces of Princes
ought to serve as an *Asylum*
to it.

Man ought to make it his Glory to be such,
to the end that if Gallantry, Generosity and
Fidelity were lost in the World, they might
yet be found repositied in his Breast.

M A X I M CLXVI.

*To Distinguish betwixt the Man of Words,
and the Man of Deeds.*

(1.) THIS Distinction is as absolutely ne-
cessary, as that of the Friend to the Person, and
the Friend of the Employment; for these two
differ not a little from each other. He is much
out of the way, who doing no bad Deeds, gives
no good Words: And he yet more, who giv-
ing no bad Words, does no good Deeds. Now

(1.) Our Subjects do not
Address themselves to Us,
(said *Galba*) but to our For-
tunes. *Ceteri libentius cum
Fortunâ nostrâ quam Nobis-
cum*, *Tacitus* Hist. 1. It is
the same with Friends; some
Love your Persons, and o-
thers your Prosperity. *He-
phestion* bore a sincere At-
tention to *Alexander* and *Cra-
terus*, and no less sincere to
his Quality. *Gracian* makes
the Courtier speak thus to

Friendship. You are a very
Flatterer (says he) and Prin-
ces do not know you; for all
your Friends are those of the
King, and not one of *Alex-
ander*, as he said himself. *Cri-
tique* 2d of the 2d part of the
Criticon.

*Non bene conveniunt, nec in unâ
Sede morantur*

Majestas & Amor. Said the
Poet.

that is Love and Majesty are
inconsistent with each other.

a-days

a-days Men feed not upon Words, since they are but Wind; neither do they Live on Civilities, those being only a formal Juggle. To go a Birding with a Light, is the true way to dazle the Birds Eyes. The Vain and Foolish are contented with Wind. (2.) Words ought to be the Pledges of Actions, and by consequence have their Worth. Trees that bear no Fruit, and have only Leaves, have commonly no Heart. It is necessary to know both them and the others, to the end, that one may make Profit of the one, and stand under the Shade of the other.

(2.) A Man of Quality (says the Countess of *Aran-da* in her *Idea of the Noblesse*) ought never to engage his Word, if he be not sure of being able to do what is desired of him: And when he comes to be in a condition, he ought then even to do it before he be Ask'd. He ought to be as reserv'd in offering Services, as Circumspect in

trusting to others Offers. Affected or excessive Compliments either come from Persons that make it their business to Deceive, or those that are easy to be impos'd upon: And most commonly such as suffer themselves to be baffled by Compliments, return the same Coin. *Chap. 7. of the 2d Part.*

M A X I M CLXVII.

To be able to help one's Self.

IN troublesome Encounters, there is no better Company than a great Heart: And if that happen to fail thee, it ought to be assisted by the Parts about it. (1.) Crosses are not so great, to them that can tell how to help them-

(1.) He cannot be a Wise Man (says *Cicero*) that knows not how to help himself.

Qui Ipse Sapiens prodesse nequit, ne quidquam sapit. Ep. lib. 7.

selves

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selves. Yield not to Fortune, lest she become insupportable to thee. Some help themselves so little in their Troubles, that they rather increase them, by reason they know not how to bear them with Courage. He that understands himself well, finds Reflection a Relief to his Weakness. A Man of Judgment comes off advantageously in all things, were it even from as high as the Stars.

M A X I M CLXVIII.

Not to be Monstrous.

ALL the Hair-brained, Vain, Opinionated, Capricious, Self-conceited, Extravagant, Fawners, Buffoons, News-mongers, Authors of Paradoxes, Fanaticks, and in a word, all sorts of Irregular Persons: All these, I say, are so many Monsters of Impertinence. All Deformity in the Soul is ever more Monstrous than that of the Body, since it dishonours more the Excellence of its Original. But who shall Correct so great, and general a Disorder? Where Reason is wanting, Correction can do nothing, insomuch that that which ought to be the Cause of a serious Reflection upon what occasions Publick Laughter, makes Men fall even into the Vanity of believing that they are admired.

M A X I M CLXIX.

*To take more Care not to Miss once, than
to Hit an Hundred times.*

AS long as the Sun shines no-body takes Notice of him; but when he comes to be eclipsed,
all

all consider him. The Vulgar will keep no Account of your Hits, but your Misses. The Bad manifest themselves more by their Grumbings, than the Good by Applauses; and many have not been thoroughly known, until they fell. All good Successes put together, are not enough to wipe away one bad One. Undeceive thy self then, and take it for a certain Truth, that Envy will observe all thy Faults, but not one of thy good Actions.

MAXIM CLXX.

To be sparing in all Things,

IS the way to succeed in Matters of the greatest Importance. (1.) One must not at every turn employ all one's Capacity, nor shew all one's Strength. (2.) One must be sparing even in Knowledge: For that will serve to double the Value of it. There is a Necessity of having always something to trust to, when the Question is how to get out of the Mire. The Relief is more considerable than the Fight, because it is ever accompanied with the Reputation of Valour. (3.) Prudence keeps always to the surer side: And in this Sense that Ingenious Paradox is true, which says, *that the Half is more than the Whole.*

(1.) *Omnia scire, non omnia exequi*, (says Tacitus of Agricola) that is to say, He knew All, but did not do All he knew.

(2.) *Ex Sapientiâ Modum.*
Ibid.

(3.) This was a Saying of Pittacus, one of the Seven Sages of Greece.

M A X I M CLXXI.

Not to abuse Favour.

GREAT Friends are for great Occasions. Much Favour is not to be employed on every slight Account, for that's but abusing it. The Sheet-Anchor is always reserv'd for the last Extremity. If we squander away the *Much*, for the *Little*, what will remain for the next Occasion? (1.) There is nothing now-a-days more valuable than Protectors, (2.) nor more precious than Favour. It does and undoes, even to the giving of Wit, and of taking it away again. (3.) Fortune hath always been as much a Step-Mother to the Wise, as Nature and Fame have been favourable to them. It's better to know how to preserve our Friends, than our Estates.

(1.) *Neque enim Cuiquam (says Pliny Junior Ep 23. lib 6.) tam clarum statim Ingenium est, ut possit emergere nisi Illi Materia, Occasio. Fautor etiam Commendatorque contingat.* That is, No Man can do any great Matters without a Patron to protect, and bring him in Vogue.

(2.) The first Stale of this Ladder of Fortune (said *Gracian*) is more difficult to get up than a Mountain. And a page after he says, that all the difficulty in mounting this Ladder lay in the first Stale, by reason that *Favour*, the chief Minister of Fortune, was posted there. This Minister lent her Hand to some to help them up,

but seldom to any good Man, or Person of Merit. She always pitch'd upon the worst to bestow her Favours on. So soon as ever she saw a Blockhead, she presently call'd him, and let a Thousand wiser Men wait, for which tho' every body reflected on her, yet she car'd not, being prepar'd to hear whatever could be said to her on that Subject. Next she cast a favourable Eye on an Impostor, but for Persons of Worth and Integrity, she had not the least regard to them, for fear they might pry into her Follies and Whimfies. Critique 6. of the 2d part of his Criticon.

(3.) In the same Book he makes

makes Fortune speak to Money, after the following manner. Why are you always at variance (Quoth she) with Good Men, and ever associated with Bad? Is it true (as I have been Inform'd) that you keep the worst Company in the World? If good Men (Answer'd Money) see me so seldom in their Companies, 'tis purely

their Faults, in that they know not how to win me. They can neither Steal, Cheat, nor Lye; they will not suffer themselves to be corrupted; they do not suck People's Blood from them; they cannot Flatter nor Intrigue. How then should I enrich them, if they do not seek for me where I am to be found? &c.

M A X I M CLXXII.

*Never to Engage with him, that hath
Nothing to Lose.*

TO do otherwise were to Fight at Disadvantage; for such an Adversary always enters the Lists unconcernedly. Since he hath lost all Shame, he has neither any more to Lose, or to Husband, and therefore runs Hand over Head into all Extravagances. Reputation, which is an inestimable Jewel, ought never to be exposed to so great Risques. (1.) Having cost a great many Years to acquire, it comes thus to be lost in a Moment. A Prudent Man is withheld by the Consideration that he hath much to lose. (2.) When he thinks of his Reputation, he presently

(1.) Tacitus says, that a certain Person one *Veranius*, having all along behav'd himself like a Man of Honour and Courage, yet when he came to Die, effac'd his former Glory by a Fragging Expression, that he put at the end of his Will, *Magna*

dum vixit Severitatis Famâ supremis Testamenti Verbis. Ambitionis manifestus, Quippe addidit subjeetorum Neroni Provinciam fuisse, si biennio proxime vixisset. Ann. 14.

(2.) It was for this reason, that *Thrasea* would not go and plead his Cause before the

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the Senate against his Accusers, for fear of exposing himself to the ill Usage of divers base Judges, who would assuredly thereby seek to ingratiate themselves with Nero, his profess'd Enemy; Affirming that he would rather think of dying courageously, after the Example of those Heroes, whom he had all along endeavour'd to imitate. *Ludibria & Contumelias imminere. Subtraheret Aures Conviciis & Probris *** Intemperatus. Impollutus. quorum vestigiis & Studiis Vitam*

duxeris, eorum Gloria peteris finem. And four Lines after, *Tot per Annos continuum vite Ordinem non deferendum.* Ann. 16. Add to this what Pliny Juvier says, That it is more shameful to lose one's Reputation, than never to have acquir'd any. *Cum sit aliqui multo deformius amittere quam non assequi Laudem.* Ep. ult. lib. 8. Wherefore such as have gain'd much Reputation, are wont to be very jealous, and good Husbands of it.

sently considers the danger of forfeiting it. And by means of this Reflection, he proceeds with so great Caution, that he has time to retire, and to secure his Credit. One can never be able to recover by a Victory what one has already lost, by exposing one's self to a Hazard.

MAXIM CLXXIII.

Not to be a Glass in Conversation, and much less in Friendship.

SOME are easy to break, and thereby discover their Insolidity. They fill themselves with Discontent, and others with Distaste. They seem to be even tenderer than the Eyes, because they are not to be touched either in Jest, or in Earnest. Even Motes offend them. They who keep them Company, ought to put an extreme Constraint upon themselves, and Study to observe all their Niceties. There is no stirring
before

before them, for the least Gesture disturbs them. Most commonly they are a Self-abounding sort of People, Slaves to their own Humours, and Idolaters of their silly Points of Honour, for which they would turn the World topsie-turvey. He that truly Loves, is of the Nature of a Diamond, both as to its duration, and its being hard to break.

M A X I M CLXXIV.

Not to Live too fast.

TO know how to employ one's Time, is the true Use of Life. Many there are who have several Years to Live, yet want the Happiness of enjoying them. They lavish away Pleasure, (for they enjoy it not,) and when they have gone on a great way, would willingly, if possible, come back again. These are the Postilions of Life, who to the swift Motion of Time, add the Rapidity of their own rash Minds. They would willingly Devour in one Day, what they could hardly be able to Digest during all their Lives. They Live in Pleasures, as Men that would Taste them all before-hand. They Eat up future Years, and since they do all Things in haste, they have soon done. Even the Desire of Knowledge it self ought to be moderated, that we may not know Things imperfectly. There are more Days, than Prosperities. Make haste to do your Business, and enjoy it at Leisure. It is better to have Affairs already done, than to do, and the Content which lasts, is to be preferred to that which is at an end.

M A X I M CLXXV.

The Substantial Man.

HE that is so, is not satisfied with those who are not. (1.) Unhappy is that Eminence, that hath nothing of Substantial in it. All who appear to be Men, are not really so. There are some Artificial Sorts of People, that conceive *Chimera's*, and are brought to bed of Mistakes. There are others that resemble them, and set a great Value upon them, being better satisfied, it seems, with the Uncertainty that a false Shew promises, because the *Much* is there; than with the Certainty that Truth offers, because that appears but little: Yet however at a long run, their wanton Humours come to an unlucky end, and this inasmuch as they have no solid Foundation. Nothing but Truth can give a true Reputation; and nothing but Substance turn to Account. One Cheat stands in need of a great many others to support it, and by consequence the whole Building is but imaginary; and since it is founded in the Air, it must of necessity soon come to the Ground. (2.) An ill conceiv'd Design, never arrives at Maturity. The *Much*, which it promises, is alone sufficient to render it suspected. Like as the Argument which aims at proving too much, proves just nothing.

(1.) It is a Letter which has nothing but a Superscription, says the Countess of Aranda in her first Chapter of her *Idea of the Noblesse*.

(1.) *Omnia inconsulti Impetris captor, Initio valida. Spatio languescunt*, says Tacitus,

Hist. 3. *** *Initia Conatus secunda, neque diuturna.* Ann.

6. That is to say, All Undertakings begun with more Heat than Reason, most commonly end without Success. *** Beginnings may be prosperous, but then they do not last long.

M A X-

MAXIM CLXXIV.

To know of one's Self, or to hearken to those who do.

THERE is no Living without Understanding; One must either have it by Nature, or at second Hand. Yet there are some who are Ignorant, that they Know Nothing; and others, who think they Know, tho' they are really under the same Predicament. The Faults that proceed from want of Wit, are Incurable: For as Ignorants know not themselves, so take they no Care to look out after what they want. Some would be Wise, if they did not think themselves so. (1.) Hence it is that tho' the Oracles of Wisdom are so few, yet have they nothing to do, because No-body Consults them. (2.) It is neither a lessening of one's Grandeur, nor a sign of Incapacity, to take Counsel: On the contrary, one puts one's Self into a State of Knowledge, by taking Advice. Debate thou with thy Reason, that thou may'st not be worsted by Ill Fortune.

(1.) If you give Attention (says Solomon) you shall receive Instruction; and if you take pleasure in hearing, you shall become Wise. *Si inclinaveris Aurē tuam excipies Doctrinam, & si dilexeris audire, Sapiens eris.* Chap. 6.

(2.) Machiavel in the 23d Chap. of his Prince says, That

they are not a little mistaken, who think that taking Counsel is the way to make themselves disesteem'd, and reputed Wise only thro' another's means; it being a general and an establish'd Maxim, That he that is not Wise of himself can never be well Counsell'd.

MAXIM CLXXVII.

To avoid too much Familiarity in Conversation.

(1.) IT is neither beneficial to practise, nor to suffer it. He that makes himself too Familiar, immediately loses that Superiority which he had gain'd by his more serious Air, and by consequence his Credit to boot. The Stars retain their Splendour, because they mingle not with us. By Sequestering, we get Respect, and by too much Communicating, Contempt.

(2.) The more common Human Things are, the less they are valued; (3.) for Communication discovers Imperfections, which a little Reservedness had concealed. We must not be too Familiar with any Body; neither with Superiors because of Danger; nor with Inferiors, by reason of Indecency: And far less with the meaner sort of People, whom Ignorance renders Insolent, inasmuch as being insensible of the Honour that is done them, they always presume it is their due. Too much easiness of Temper, is the Token of a mean Spirit.

(1.) If every one (says *Machiavel* to his Prince) has a liberty to tell you what he thinks fit, you will soon lose the Respect that is due to you. *Chap. 23. Tiberius*, who understood perfectly well all the Maxims of Government, hated Flattery, but was afraid of any one's taking too much Freedom with him. *Adulationem oderat, Libertatem metuebat*, *Tacitus Ann. 1.*

(2.) *Nihil aque gratum est*

adeptis, quam concupiscentibus; says *Pliny Junior, Ep. 15. lib. 2.* that is to say, What is desir'd is always more acceptable than what is possess'd.

(3.) *Tacitus* says, that Princes are always most respected at a distance. *Majestate salva cui major è longinquo Reverentia*. *Ann. 1.* Because one is apt to Judge better of him one does not see. *Majori credit de Absentibus*. *Hist. 2. Arcebantur Aspectu, quo plus Ver-*

nera-

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nerationis inesse. Hist. 4. More-
over One does not care to
see what one may see at one's
ease, as often as one plea-
ses. *Omnium Rerum Cupido*

*languescit, cum facilis Occasio
est, seu quod differimus tan-
quam sapi visuri quod datur
videre. quoties velis cernere.*
Pliny Ep. 20. lib. 8.

M A X I M CLXXVIII.

*To give Credit to the Heart, especially
where it is a Presaging One.*

(1.) THAT is never to be Contradicted: For it is accustomed to Prognosticate what most concerns us. It is a Domestick Oracle: And many have perished, because they were too Diffident of themselves. But to what End should one distrust one's Self, if one look not out after a Remedy? Some have a Heart that tells them every thing: A certain sign of a rich Fund! This Heart always prevents their Harms, and rings the Allarum Bell upon the least Approach of Ill, and this to make them have immediate Recourse to a Remedy. It is not the part of a Wise Man to go and receive Evils, but to be before-hand with them, and to disperse them.

(1.) Our Author in the
9th Critique of the 1st Part
of his Criticon says, That the
Heart derives its Name from

the Latin word *Cura* (*Care*)
inasmuch as it seems to take
care of what is requisite for
the Preservation of Man.

M A X I M CLXXIX.

*To be Reserved in Speaking, is the Seal
of the Capacity.*

A Heart without Secrecy, is an open Letter.
Where there is depth, Secrets are ever best

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conceal'd : For there must needs be a great deal of room and large spaces, where all that is thrown in, may be easily kept. Reservedness proceeds from the great Command one has over one's self, and that is indeed a real Triumph. We pay Tribute to as many Persons as we discover our selves to. The Security of Prudence, consists in internal Moderation. The Snares that are laid for Discretion, are to Contradict, to obtain an Explanation ; and to glance biting Words, to set one in a Flame. Then it is, that a Wise Man ought to be most Reserv'd. (1.) Things that one designs to do, are not to be told ; neither are those that are fit to be told, good to be done. *See Maxim 279.*

<p>(1.) It was said of Pope Alexander VI. and his Son Duke <i>Valentin</i>, that as the Former never did what he</p>	<p>said he would, so the Latter never said what he design'd to do.</p>
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M A X I M CLXXX.

Not to take the Design of an Enemy for the Rule of one's Measures.

A Blockhead will never do what a Wise Man thinks proper, because he is not able to judge what is so. And a prudent Person will do the same, still less ; because he may then go contrary to an Advice that has been blow'd upon, and perhaps been even prevented by his Adversary. Matters ought to be examined on both sides, and prepared for *Pro* and *Con* : So that one may be ready both for the *Yea*, and the *No*. Judgments are Different. Indifference ought always to be

At-

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Attentive, not so much to guard against what shall happen, as what may.

M A X I M CLXXXI.

Not to Lie, and yet not to speak all the Truth.

(1.) NOTHING requires more Circumspection, than Truth: For to tell it, is to draw out the Hearts Blood. (2.) There needs as much Skill to know when to tell it, as to know when to conceal it. By one single Lie, a Man loses all his Good-Name. Deceit goes for false Coin, and the Deceiver for the Coiner, which is still worse. All Truths cannot to be told: Some, because they concern some Body else.

(1) *Verdad es verde. Truth is Green,* says the *Spanish* Proverb, which implies, that it is Sharp, and therefore ought to be swetened as much as may be, otherwise it brings a bad Daughter into the World, which is Hatred. The Countess of *Arinda* says that we must speak Truth to

Princes respectfully. In the 11th Chap. of the 3d Part of her *Idea of the Noblesse.*

(1.) Truth (says the same Female Author) is sometimes Imprudent, and therefore a Discreet Man ought to hold his Peace, where he should be accounted rash to speak. *Chap 7. of the 2d Part.*

M A X I M CLXXXII.

A Grain of Assurance is worth a Pound of Skill.

IT is good not to conceive such a high Notion of People, as to become Bashful in their Presence. Never let your Imagination debase your Heart. Some appear to be Men of Parts, till

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we have convers'd with them ; but that soon undeceives our Credulity. No Body goes beyond the narrow Bounds of Man. Every one has his *If*, some as to the Wit ; and others, as to the Genius. Dignity gives an undoubted Authority ; but it is rare to have Personal good Qualities answer it : For Fortune is wont to clog the Greatness of the Employment, with Meanness of Merit in him that enjoys it. Imagination is always upon the Wing, and still represents Things greater than they really are : It conceives not only what is, but likewise what may be : Reason having been undeceiv'd, by so much Experience ought to undeceive that. (1.) In a word, it neither becomes Ignorance to be Bold, nor Ability to be Bashful. And if Confidence be useful to those who have but a small Capacity, much more ought it to be to such as have a great deal.

(1.) *Pliny Junior* says, that Fear weakens the Mind. *Recta Ingenia debilitat Ver-* *cundia.* Ep. 7. lib. 4. See the Note of the 42d Maxim.

M A X I M CLXXXIII.

Not to be Headstrong.

(1.) ALL Fools are Opiniators, and all Opiniators are Fools. The more Erroneous their Opinions are, still the more they hug them. It is civil to yield, even in those Things wherein we have the greatest Reason and Certainty ; *

(1.) They Glory in never retracting their Opinions, inasmuch as their Minds being blind, they cannot discover any thing better than what they have already fix'd

in their Heads. They Act as they think, and think as they Act.

* See the Note of the 135th Maxim.

for

for then All know, who had Reason on their side: And besides, Gallantry is also discover'd in the Procedure. There is more Esteem lost, by a wilful Resistance than is got by carrying a thing by open Force: For that is not so much a defending of Truth, as a Demonstration of a perverse Temper. There are some Heads very difficult to be convinc'd, and which always run upon some irretrievable Extremity: And when once Whimsy joins their Head-strongness, they immediately Contract an indissoluble League with Extravagance. Inflexibility ought to be in the Will, and not in the Judgment; though there be some Exceptions too, wherein one is not to suffer one's Self to be gained, nor doubly overcome; that is, both in Reason, and in Execution of it.

M A X I M CLXXXIV.

Not to be over Ceremonious.

THE Affectation of being so was heretofore Censur'd as a piece of vicious Singularity, and that in a King too. Punctilio'ship is tiresome. (1.) There are whole Nations sick of this Disease. The Robe of Folly is wrought with small Stitches.

(1.) *Tacitus* observes this Defect in the *Parthians*. and ridicules their King *Vologesus* for having once made use of such Punctilio's of Honour. That King (said he) being accusom'd to the Haughtiness and Pride of his own Country. knew not well the *Romans*, when he consented that *Tiridates*, his Brother, might

go to *Rome* to do Homage to *Nero*, and receive from him the Crown of *Armenia*, on Condition that he should not bear any mark of Slavery, or put off his Sword, but be receiv'd and admitted to Audience of the Governors of Provinces, as soon as he presented himself, and have the same Honours done him

him, which were paid to the Roman Consuls. All this (says our Author) the Romans readily granted, for they were accusom'd to refuse nothing where they might have the Essential part, Dominion. *Petierat, ne quam Imaginem Servitii Tiridates preferret; neu*

Ferrum traderet; aut Complexus Provincias Obtinentium arceretur, foribusque eorum assisteret; tantusque ei Roma, quantus Consulibus, Honor esset: Scilicet externa Superbia sueto non erat Notitia nostri; apud quos Fides Imperii valet, Inania transmittuntur. Ann. 15.

Stitches. These Idolaters of the *Pundonor* (the Point of Honour) give a Demonstration, that their Honour is grounded on a small Matter, since they imagine every Trifle capable of wounding it. It is good so to Behave ourselves, as to gain Respect; but it is Ridiculous to pass for a great Master of Ceremonies. A Man without Complaisance, ought to have a great deal of Merit in the room of it. Courtesy is neither to be affected, nor slighted. He shall never gain the Character of an able Man, who sticks too much to Formalities.

M A X I M CLXXXV.

Never to expose one's Credit to the Risque of one single Interview:

FOR if one come not well off in that, the Loss is irreparable. To Fail once happens often, and especially the first time. One is not always in the Cue; whence comes the Proverb: *It is not my Day*. One must therefore Endeavour, if one hath Fail'd the first time, to make the Second pay for all: Or, at least, that the First may Vouch for the Second, which has not succeeded. One ought always to have recourse to the *Better*, and to appeal from *Much*,
to

to *More*. (1.) Affairs depend on certain fortuitous Cafes, and those many too; when by consequence good Success is to be counted rare good Fortune.

(1.) Which *Tacitus* calls *Transitus Rerum*, Hist. 1. That is, certain favourable Ren- counters, which pass away in a Moment, and therefore ought to be Shot flying.

M A X I M CLXXXVI.

To discern Faults, tho' they be come in Fashion.

THO' Vice be never so richly cloathed, yet a good Man will still know it. (1.) It is to no purpose for it to be Apparell'd in Gold, since it can never be so well disguis'd, but that it will be found out to be of Iron. It would cloak it self with the Quality of its Adherents, but it never parts with its Baseness, nor the Misery of its Slavery. Vice may put on the Mask of Virtue, but in the Conclusion, the cloven Foot appears. Some observe, that such a Heroe hath such a Vice, but they consider not, that it was not that which made him a Heroe. The Example of Great Men is so good an Orator, that it persuades to Infamous Matters. (2.) Sometimes Flattery hath affected even Bodily Defects, without observing, that tho' they be

(1.) It is no advantage to Vice (says *Gracian* in his *Discreto*) to belong to a great Person; It fares never the better for that. On the contrary, a Spot is sooner seen on Gold Cloth than *Irish Frize*.

(2.) Some Historian (I think it was *Appian*) has written, that *Alexander's* Courtiers were wont to lean their Heads on one Shoulder, the better to please their Master. who had that defect by Nature.

born

born with in Great Men, yet they are insupportable in the lower Rank.

M A X I M CLXXXVII.

*To Act all that is agreeable by one's Self,
and all that's Odious by others.*

THE one conciliates Good-Will, and the other banishes Hatred. There is more Pleasure in doing good, than in receiving it. (1.) 'Tis in that, generous Souls place their Felicity. It seldom happens that One vexes another without being troubled one's Self, either thro' Compassion, or a desire of Retaliation. Superior Causes never Operate, without reaping either Praise or Reward. Let the Good come immediately from thee; and the Evil from another. (2.) Take some Body with thee, upon whom the Blows of Discontent may fall, that is to say, the Hatred and the Murmurings. The Anger of the Rabble is like that of Dogs; not knowing the Cause of its Evil, it falls upon the In-

(1.) One of the *Ptolemys* was wont to say, That it was better to enrich another than one's Self. And a *Spartan*; that the true Happiness of Kings consisted in no bodies being able to rival them in doing Good.

(2.) Most Princes make Favourites for the same purpose, and what is generally constr'd to be their Weakness, is most commonly an Effect of the finest Politicks. Most Officers when

they have done any Wrong or Injustice in the Execution of their Places, are wont to say, *That their Prince would have it so, and that 'twas to Obey him that they did it*: By which means they discharge themselves of the Publick Hatred, and lay it on their Prince. It were but just then, that he that bears the Faults of so many Officers, should now and then make them bear some of his.

strument :

strument: So that the Instrument bears the Punishment of that whereof it is not the principal Cause.

M A X I M CLXXXVIII.

*To bring always something into Company
worthy to be praised.*

(1.) THIS is the way to make one thought a Person of good Discernment, and One upon whose Judgement the Goodness of Things depends. He that hath known the Perfection before, will be sure to esteem it afterwards. He furnishes Matter to Conversation and Imitation, by unfolding plausible Knowledges. It is a politick way of selling Courtesies to the Parties present, that have the same Perfections. Others, on the contrary, always bring along with them something fit to be Blamed, and Flatter the Present, by Despising the Absent. This succeeds with them, when they are in the Company of those who only look on the Out-side: Since such observe not the Cunning, of speaking Ill of one Man in the Presence of another. Some think it a piece of Policy to value more the ordinary Perfections of to Day, than the Wonders of Yesterday. A Prudent Man then is to have a care of all these Artifices, (whereby these Sparks endeavour to attain their Ends) that he may not be discouraged by the Extravagancy of the one, nor puffed up with the Flattery of the others.

(1.) *Scias ipsum* (says Pliny Junior) *plurimis virtutibus abundare, qui alienas sic amat.*
Ep. 17. lib. 1. That is to say,

Before that that Person has a great many good Qualities, who can distinguish, and value those of another Man.

Let

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Let him know, that both proceed after the same way with both Parties, and only give them the Alternative, by adjusting their Sentiments to the Place where they Act.

M A X I M CLXXXIX.

To take Advantage of another Man's Wants.

IF Want exceed the length of Desire, it is a most violent Constraint. Philosophers have said, that Want (Privation) was Nothing, but Politicians say, it is All in all; and without doubt these have best understood it. There are some who to obtain their Ends, make their way by the Desires of others. (1.) They lay hold on Occasion, and stir up Desire by the difficulty of Obtaining. They promise themselves more from the Heat of Passion, than the Lukewarmness of Possession. Inasmuch that Desire becomes more inflam'd, as the Resistance grows the

(1.) *Pliny Junior commends Trajan for being unlike those Princes, who improv'd their Benefits by not granting them easily, believing, it seems, that Honours were much better receiv'd after they had been a long time refus'd, and in a manner despair'd of. Tantum inter Te & illos Principes interest, qui Beneficiis suis Commendationem ex difficultate captabant, gratioresque accipientibus Honores arbitrabantur, si prius Illos Disperatio, & Tadium. & similis repulsa Mora, in notam quandam Pudoremque vertif-*

sent. In Panegyrica. Moreover this Maxim of Gracian's is of great use to good Princes. Also it agrees with that which Tacitus says, viz. That one ought to be slow in Granting what one cannot take away, when once granted. Tarde concederet, quod datum non adimeretur, Ann. 13. Fair words from Ministers of State (says the Countess of Aranda) are small Gales of Wind, which refresh the Pretenders, yet do not quench their Thirst, Chap. 9. of the 3d part of her Idea of the Noblese.

greater

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greater. The true Secret of attaining one's Ends is, to keep People always in Dependance.

M A X I M CX C.

To be Satisfied in all Conditions.

EVEN they who are useless, have this Comfort, that by their Beings they are Eternal. There is no Trouble but hath its Satisfaction. *Luck for Fools, and Chance for the Ugly*, says the Proverb. To Live long, there needs no more but to be of little Worth. The crackt Pot seldom breaks, it lasts commonly till People are weary of using it. It looks as if Fortune bore a Grudge to Persons of Distinction, since it always joins Duration to some Men's Incapacity, and short Life, to others Merit. All they who by Right ought to Live, always fail in good Fortune; and such as are good for Nothing, you'll find to continue long, whether it be according to the Order of their Constitution, or that they are so, but in Appearance. It seems as if Destiny, and Death, had Agreed to forget the Unfortunate.

(1.) <i>Ventura de Fea, y Di-</i> <i>cha de Necio</i> , That is, the Luck of an homely Woman,	and the Happiness of a Fool. <i>Gracian</i> in his 23d <i>Discourse</i> of his <i>Agudeza</i> .
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M A X I M CXCI.

Not to be Gull'd with Excessive Courtesy,

FOR that is a kind of Cheat. There are some who stand not in need of the Herbs of *Theffaly* to Bewitch with; for they can Charm Fools and
Vain

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Vain People meerly with a low Bow. They make a Traffick of Honour, and pay for it with the Wind of some fair Speeches. A flaunting Promiser is a Stock-jobber of Words, and Promises made by such a Dealer, are as so many Baits to catch the Unwary and Credulous. True Courtesie is a Debt, when that which is affected, and uncommon, is a Cheat. It is not a Civility, but Dependance. This sort of People make not the Bow to the Person, but to the Fortune. Their Flattery is not an Acknowledgment of Merit, but a Lure to the Profit, which they are upon the Catch for. *See Maxims* 118.

M A X I M CXCII.

The Peaceable Man is always the Long-liv'd.

LIVE, and let Live. The Peaceable Person not only Lives, but Reigns. We must Hear and See, but withal hold our Peace. The Day spent without Contention, makes us spend the Night in Sleep. To Live much, and that with Pleasure, is the Life of two, and the Fruit of internal Satisfaction. The Man hath All, who does not at all Care for what doth not Concern him. There is nothing more Impertinent, than to lay to Heart what concerns us not, or not to be affected with that which does.

M A X I M CXCIII.

Watch strictly over him that Engages in your Interests, for no other End, than to come off with his Own.

THERE is no better Preservative against Cunning, than Caution. Set a Knave to catch a Knave.

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a Knave. Some do their own Business, by seeming to do another Man's : So that if one have not the Key of Intentions, one is forced at every turn to burn one's own Fingers, to save another Man's Goods from the Fire.

M A X I M CXCIV.

To have a Modest Opinion of one's Self, and Affairs, especially where one does but begin the World.

ALL People almost have great Conceits of themselves, especially those who signify least. Every one fancies a great Fortune, and imagines himself to be a Prodigy. Hope engages rashly, and Experience seconds it in little or nothing. Reality punishes a vain Imagination, by undeceiving it. Prudence then ought to correct such Extravagances as these ; and though it be allowable to desire the Best, yet we ought always to expect the Worst, that so we may take all that happens patiently. (1.) It is Dexterity to take Aim a little lower than ordinary, that one may hit the Mark the surer ; but one ought not nevertheless to shoot so low, as to fail the first Shot. This Reformation of Imagination is necessary ; for Vanity without Experience, makes Men only to Dote. (2.) A good Understanding

(1.) Machiavel says. that when good Marks-men are to Shoot a great way, they always take Aim below the Mark, to the end that when their Bullets mount, they may be equal with it. Chap. 6. of his Prince.

(2.) Judgment (says our

Author in the 3^d Chap. of his Hero) is the Throne of Prudence. *** And I refer my self freely to the Opinion of that Mother, who said to her Son, *Pray God send thee, Son, so much Understanding, as to know how to Govern thy self.*

is

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is the most universal Remedy against all Imperinences. Let every one know the Sphere of his own Activity, and Condition. That will teach him to square his Opinion of himself according to Reality.

M A X I M CXC.V.

To be able to Judge.

THERE is no Man but may be another's Master in some thing. He that exceeds, finds always some Body that exceeds him. To know how to pick out the Best in every One, is a useful Knowledge. The Wise Man values all Men, because he knows what's Good in every One, and what Things cost, to do them well. When on the contrary, the Fool despises All, in respect, that he is Ignorant of what is Good, and always Chuses the Worst.

M A X I M CXC.VI.

To know one's Planet.

THERE is no Man so Miserable, but that he has his Planet; and if he be Unfortunate, it is because he knows it not. Some have Access to Princes, and Great Men, and know neither how, nor wherefore; unless it be that their good Fortune hath made way for them; so that they need only a little Industry, to preserve Favour. There are others Born, as it were, to please the Wise. One Man hath been more Acceptable in one Country than another, and been better Receiv'd in this City than in that. One happens also to be more Fortunate in One Employment,

ployment, than in another, tho' he be alike incapable for all. Destiny makes, and unmakes, how; and as often as it pleases. Every one ought then to Labour to know his Destiny, and to sound his *Minerva*; on which alone depends both all the Loss; and all the Gain. Let him learn how to comply with his Fate, and to take good heed that he attempt not to change it; for such a Proceeding would be to forsake the North-star in his Course.

M A X I M CXC VII.

*Never to suffer one's Self to be Plagu'd
with Fools.*

IT is a Perplexity not to know them, and much more for him that knows them not to get rid of them. It is dangerous to keep them Company, and pernicious to admit them to our Secrets; for tho' their own Timorousness, and the Eye of another, may for some time keep them in Awe, yet will their Extravagance at length break out, since they have only deferred the shewing it, that they might do it with the more Solemnity. It is very difficult for him that cannot preserve his own Credit, to maintain another Man's. Besides, Fools are extreamly unhappy; for Misery is fastened to Folly as the Skin is to the Bone. (1.) They have only one Thing which is not so very bad;

(1.) This relates to one of the Sayings of *Cato* the Censor, which was, that Wise Men are more beholding to Fools, than Fools to Wise Men; because Wise Men can

observe the irregular Conduct of Fools, and Fools are not able to discern, and much less to imitate, the Examples set them by Wise Men.

O

and

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and that is, that as the Wisdom of others signifies nothing to them; so on the contrary, are they very useful to the Wise, whom they Instruct and Caution, at their own proper Costs.

M A X I M CXCVIII.

To know how to Transplant one's Self.

THERE are some, who to set off their Merits, are obliged to change their Countries, especially where they aspire to great Posts. (1.) One's own Country is the Step-mother to eminent Qualities. Envy reigns there as in its native Land. (2.) Men remember better the Imperfections one had at the beginning, than the Merit, whereby one has advanc'd one's Self to Grandeur. A Pin has been extreamly esteem'd, when transported to some distant Countries; and sometimes Glass brought from far, hath made even the Diamond to be undervalued. Every thing that is Foreign is esteemed, either because

(1) Wherefore the greatest Men have often abandon'd their own Countries, to make choice of another where they were not known. A certain Person once reproaching *Diogenes* for having been banish'd by his Compatriots, he reply'd: *And I Condemn them to stay at Home*; implying, That there was no worse Habitation than the Place of one's Nativity, especially if it happen'd to be such where Merit was taken no Notice of.

(2.) For according to *Tacitus*, 'tis an innate Error in Man, to look with Envy upon the growing Fortune of those to whom one once has been equal. *Insita Mortalibus Natura, recentem Aliorum Felicitatem, agris Oculis introspicere.* Hist. 2. From this sort of Envy sprung the *Ostracism* at *Sparta*, and the *Petalism* at *Syracuse*: For neither of them were a Punishment of any Crime against the State, but only a Diminution of the Authority,

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city, and Reputation of private Persons. An Example hereof we have in the Answer made to *Aristides*, by one of his Fellow-Citizens, whom he had ask'd the Cause of his Aversion to him. *It is (says he) because you have got the Surname of Just.* Here it may not be improper to explain the Meaning of these two Words. *Ostracism* signi-

fies properly *Shell-work*, forasmuch as the Votes were gather'd by Shells, wherein every Citizen's Name was written that was to be Bannish'd. Whereas at *Syracuse*, they wrote the same upon *Chestnut-leaves*, in Greek *Petalata*, whence this Manner of Proceeding was there call'd *Petalism*, i. e. *Foliage*.

cause it comes from a remote Country; or by Reason 'tis found to be Compleat, and in its Perfection. We have known Men who have been the Refuse of a little Canton, and yet are now the Honour of the World, being equally Reverenc'd by their Country-men and Strangers; by the one, because they Live afar off; and by the others, because they are come from afar. That Man will never have any great Veneration for a Statue, who hath seen it when it was the Stump of a Tree in a Garden.

M A X I M CXCIX.

To be a Wise Man, and not an Intriguing One.

THE shortest Cut to Reputation, is by the way of Merit. If Industry be founded on this, it is the true means of obtaining the other. Integrity alone is not sufficient: Neither is the Pushing one's self forward in the World; inasmuch as Matters are then so Defective, that they rather debase, than exalt the Reputation. It is then requisite both to have Merit, and to know how to bring one's self into Play.

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MAXIM CC.

To have still Somewhat to Desire, that one may not be Unhappy in one's Happiness.

THE Body breathes, and the Mind aspires. (1.) If one enjoyed all Things, one would be disgusted at every Thing: Nay, it is even necessary for the Satisfaction of the Understanding, that there always remain something to be known, to entertain Curiosity. Hope gives Life, and the Glut of Pleasure makes the latter a Burthen. (2.) In case of Reward, 'tis prudent not to give in all at once. When there is no more to be Desired, every Thing is to be feared; and that is an unhappy Felicity: Fear begins where Desire ends.

(1.) It was for this Reason, perhaps, that *Alexander the Great* distributed all his Riches among his Friends, saying, That he reserv'd only Hope for himself. It is with Men's Desires, (says *John Ruso*) as with Children, that cry for all they see; and yet when they have it, either throw it away, or break it. *Apothegm 10.*

(2.) *Tacitus* says, that 'tis equally dissatisfactory, to have given All as to have receiv'd All. *Satius capit Illos, cum omnia tribuerunt; Hos, cum jam nihil reliquum est quod cupiant.* Ann. 3. For the former are displeas'd that they have nothing more to Give, and the latter that they have nothing more to Receive.

MAXIM CCI.

All who appear Fools, are certainly so, and even one half of those who do not appear such.

FOLLY hath taken Possession of this World; and if there be the least Wisdom in it, it is still
pure

pure Folly, in respect of the Wisdom from above. But the greatest Fool will always think himself Wise, and accuses all others of Folly. To be Wise, it is not sufficient to seem so, and much less to seem so to one's Self. He is so, that thinks himself least to be so; and he who perceives not, that others see into him, sees not into himself. Tho' the World be so full of Fools, and Blockheads, yet no body believes himself one, no not so much as suspects it.

M A X I M CCII.

Sayings and Actions render a Man Accomplish'd.

WE must Speak well, and Act well; the one shews a good Head, and the other a good Heart; and both spring from a Superiority of Mind. (1.) Words are the Shadow of Actions. *Saying* is the *Female*, and *Doing* the *Male*. It is better to be the subject of a Panegyrick, than the Panegyrist. (2.) It is better to receive Praise, than to give it. To, *Say*, is easie; but to *Do*, difficult. Brave Actions are the Substance of Life, and good Sayings the Ornament of it. The Excellence of Actions is Permanent, but that of Words Transient. Actions are the Fruit of Reflections. Some are Wise, others Valiant.

(1.) *Democritus* call'd Discourse, the Shadow of Action.

(2.) *Themistocles* being one day ask'd which he would

chuse to be, *Achilles* or *Homer*, Answer'd, you had as good ask me whether I would be the Conqueror, or the Herald.

MAXIM CCIII.

To know the Excellencies of the Age we Live in.

THEY are not very numerous. There is but one Phoenix in the World. Hardly is there to be found in a whole Century, a great General, a compleat Orator, and a perfect wise Man. (1.) Nay, an Excellent King is to be sought for in many Ages. Mediocrities are common, both as to Number and Worth; but Excellencies are every way rare, because they require an Accomplish'd Perfection; and the higher the Form the harder it is to get to be Captain of it. Many have usurped the Surname of *Great* upon *Cæsar*, and *Alexander*, but all in vain: For without the Actions, the Voice of the People is but empty Air. There have been but few *Seneca's* in the World, and Fame hath celebrated but one *Appelles*.

(1.) As our late glorious Monarch WILLIAM III.

MAXIM CCIV.

What is Easie ought to be enter'd upon, as if it were Difficult; and what is Difficult, as if it were Easie:

THE one for fear of slackening through too much Confidence; and the other for fear of losing Courage, through too much Apprehensiveness. The way to fail in doing a Thing, is to reckon it already done, when on the contrary,

ry, Diligence surmounts Impossibility. (1.) As to great Enterprizes, we must not stand Reasoning; it is enough that we embrace them when they Present, lest the Consideration of their Difficulty make us to abandon the Attempt.

(1.) *Julius Caesar* (says our Author in the 30th *Discourse* of his *Agudeza*) was wont to say, that great Exploits should be engag'd in without deliberation on the Matter, for fear least the consideration of the Danger, might damp the Ardour of the Enterprize.

M A X I M C C V.

To know how to make use of Contempt.

(1.) THE true Secret for obtaining the Things one desires, is to undervalue them. Most commonly they are not to be found when they are sought after; whereas they offer themselves when one cares not for them. As the Things of this World are the shadow of those Above, so have they this Property of a Shadow, that they Fly him that follows them, and pursue him that Flies them. Contempt also is the most Politick Revenge. (2.) 'Tis the general Maxim of the

(1.) This is a piece of Policy, which the *Italians* make use of in Cases of Love, whence comes their Proverb, *Chi sprezza, Ama*, that is as much as to say, Who seems to Despise me, Loves me.

(2.) That Book of Sacraments which King *Henry VIIIth* of *England* wrote against *Luther*, did but the more raise that Reformer's

Credit. So great a Name (says Father *Paul* in his History of the Council of *Trent*) serv'd to render the Dispute more curious, and to beget a Universal Favour for *Luther*; for in these Matters it most commonly happens, as it did formerly in *Justs* and *Turnaments*, where the Spectators ever inclin'd to the weaker side.

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Wife, never to defend themselves with the Pen, because that leaves Tracts, which turn more to the Glory of their Enemies, than their Humiliation. Besides, that kind of Defence gives more Honour to Envy, than Mortification to Insolence. (3.) 'Tis Cunning in Inconsiderable Persons to Vie with great Men, that they may get themselves Credit by an Indirect Way, where they cannot have it by Right. Many had never been known, if Excellent Adversaries had not taken notice of them. (4.) There is no greater Revenge than Oblivion; for it is the very Burying of these sorts of Men under the Dust of their own Inconsiderableness. Rash Blades imagine to purchase to themselves an eternal Fame, by setting Fire to the Wonders of the World, and of Ages. (5.) The Art of repressing Calumny is not to mind it. To answer it, is to do prejudice to one's Self. To be

(3.) Such were, one *Hippo* in the time of *Tiberius*, who glory'd in attacking the greatest Persons of the Empire. *Egens, ignotus, Clarissimo Cuique Periculum facessit*, Tacitus Ann. 1. One *Trio*, who took Pleasure in making great Enemies. *Trio facilis capeffendis Inimicitiiis*. Ann. 5. One *Otho*, who from a School-master being rais'd to a Senator, thought to Obscure the meanness of his Birth, by the Insolence and Rashness of his Actions. *Se jam Potentiâ Senator, obscura Initia impudentibus Ausis propellebat* Ann. 3. And divers others, who have

sought to render themselves Illustrious, or at least formidable, by drawing upon them great Enemies. *Ut magnis Inimicitiiis clarescerent*. Hist. 1.

(3.) Sometimes Princes suffer those Persons to live that have most offended them, *Oblivione magis quam Clementiâ*, says Tacitus, Ann. 6. But that rather thro' forgetfulness of them, than mercy to them.

(5.) A Proof hereof we have in that *Athenian*, who being ask'd by another why he Slander'd him, answer'd, *Because I knew you would take Notice of it*.

offen-

offended at it, is to discredit one's self, and to give Envy a Cause of Satisfaction : For there needs no more but that Shadow of Weakness, if not for obscuring a perfect Beauty entirely, at least for depriving it of its liveliest Lustre.

M A X I M CCVI.

*We must know that the Vulgar Humour
is every where,*

EVEN at *Corinth*, and in the most Accomplished Families. Every one hath the Experience of it in his own House. There is not only a Vulgar, but a doubly Vulgar Humour, which is yet worse. This hath the same Properties with that of the Rabble, just so as the pieces of a broken Looking-Glass have all the same Transparency. (1.) It speaks Foolishly, and censures Impertinently. It is the great Disciple of Ignorance; the God-father of Folly, and the near Cousin of Quacking. We must not mind what it says, and much less what it thinks. It is convenient to know it, that we may get rid of it, so that we be neither its Companions nor Objects: For all Indiscretion is of the nature of the Rabble, and the Vulgar is only made up of Fools.

(1.) The Vulgar (says <i>Machiavel</i> in the 18th Chap. of his <i>Prince</i>) mind nothing but the outward Appearances, and judge only by the E-		vents. There is no <i>Aristocracy</i> (Government made up of the better sort) but it has a great many Ordinary People in it.
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M A X-

M A X I M CCVII.

To use Retention.

WE ought to mind what we do, especially on unexpected Occasions. The Eruptions of Passions are as so many Slippery Places, that cause Prudence to Slide. There lies the Danger of being undone. A Man engages farther in a Minute of Rage, or Pleasure, than in many Hours of Indifference. Sometimes a little Slip costs a Repentance, that lasts as long as one Lives. Some Men's Malice lays Ambushes for Prudence, that it may discover its Footing. It makes use of that kind of Rack, for extorting the most hidden Secret of the Heart. Reservedness then must raise the Counter-battery, and particularly on such Occasions. There needs not so much Reflection to keep a Passion in order. He is a Wise Man that leads it by the Bridle. Who knows there is Danger, counts his Steps. A Word seems as offensive to him that catches at it, and weighs it, as it appears of little Consequence to him that spoke it.

M A X I M CCVIII.

Not to Die the Death of a Fool.

WISE Men most commonly Die Poor in Wisdom; (1.) whereas Fools, on the contrary Die Rich in Counsel. To Die like a Fool, is to Die of too much Logick. Some Die because they

(1.) Because Fools make no use of Counsel during their Lives.

Think,

Think, and others Live, because they do not : So that the one are Fools because they Die not of Thinking, and the others because they do. That Man is a Fool who Dies of too much Understanding : So that some Die to be thought *Understanding Men*, and others Live not to be *Understood*. But though many Die like Fools, yet very few Fools Die.

M A X I M CCIX.

Not to Imitate the Folly of Others,

IS an Effect of rare Wisdom ; for whatever is introduc'd by Example and Custom, is ever of greatest Force. Some who have kept good Guard against particular Ignorance, have not yet been able to avoid the general. It is a common Saying, that no Man is content with his own Condition, though it be the Best ; nor dissatisfied with his own Wit, though it be the Worst. Every one envies the Happiness of another, because he is not content with his own Lot. The Moderns commend the Performances of the Antients, and those that are now, the things that were then. (1.) All that's past seems Best, and all that's Remote is most Esteem'd. He is as great a Fool that Laughs at all Things, as he that Frets at every Thing.

(1) *Vetera extollimus* (says Tacitus) *recentium incuriosi*. Ann. 2. *Vitio autem Malignitatis humana*, (says Quintilian) *Vetera semper in Laude, Præsentia in Fastidio*: Altho' *Nec Omnia apud Priores meliora*. Tacitus Ann. 3. All our Veneration is for what's

Past, and all our Envy for what's Present, because it seems to us that the Present is a Burden, whereas what's Past instructs us. *Præsentia Invidiâ Præteritaque Veneratione prosequimur*; & *His nos obrui, Illis instrui creamus*, says Paterculus. Hist. 2.

M A X-

M A X I M CCX.

To know how to make use of Truth.

TRUTH is Dangerous, yet a good Man cannot forbear to speak it; and in that there is need of Art. The Skilful Physicians of the Soul, have essayed all Means to sweeten it: For when it touches to the Quick, it is the Quintessence of Bitterness. Discretion in that particular unfolds all its Address; with the same Truth it Flatters one, and Kills another. We ought to speak to those that are present, under the Name of the Absent, or Dead. To the Wise a Sign is enough; and if that be not taken notice of, the best Expedient is to hold one's Peace. Princes are not Cured by bitter Medicines, the Art of Prudence must gild their Pills.

In the second Critique of the third Part of our Author's *Criticon*, he says, That after many Consultations had about the manner of Re-calling Truth into the World, from whence Men had Banish'd it to put Falsehood into its Place, it was resolved to make it up in a great quantity of Sugar, for qualifying the Bitterness of it, and then to do it over with the Pouder of Amber, to take from it its strong and unpleasant Smell. After that, it should be given to Men to Drink in a Gold Cup, and not in a Glass, lest it might be seen through; telling those that Drank it, that it was an excellent Liquor brought from afar; and more precious than either Chocolate, Coffee, or *Ratafia*. To this he adds, They began with Princes, to the end that in Imitation of them, all Men might Drink of it. But since they had
very

very delicate Noses, they distinguish'd the Bitterness of it, at a League distance, which began to turn their Stomachs, and made them to Vomit, &c. And in his *Discreto*, in the Dialogue, entitu'd, *El buen Entendedor*, he brings in a Doctor, saying: To speak Truth now-a-days is called Brutishness and Folly. To which he himself makes Answer: Therefore no body will speak it to those who are not accustomed to hear it. There remain only now some Scraps of it in the World, neither do these appear but with Mystery, Ceremony, and Circumspection. With Princes (replies the Doctor) Men always fetch a Compass. It concerns them then to take care (answers *Gracian*) inasmuch as the Losing or Gaining of All, lies thereby at Stake. Truth, adds the Doctor, is a Virgin, no less Modest, than Beautiful; and that's the Reason why she always goes veil'd. (1.) But Princes (then replies *Gracian*) ought to uncover her gallantly. It concerns them much to be good Diviners, and sharp-sighted *Linxes*, that they may dive into her, and discern her opposite, Falshood. The more every one studies to mutter only the Truth to themselves between their Teeth, the more they give it them ready Chewed, and easy to be digested, to the end it may do them the more good. At present *Undeception* is Politick, it goes commonly betwixt two Lights, either that it may get out of the Darknes of Flattery, if it

(1.) *Antonio Perez* says, that to understand this Lady well, Princes ought to have Fools about them. Be not you surpriz'd (says *Gracian*) if you find Kings surrounded with Fools, for that is

not without a Mystery. These Fools are always near them, not so much to divert, as to advise them. Critique the third of the third Part of his *Criticon*.

meet

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meet a Fop; or that it may advance towards the light of Truth, if it meet with a Wise Man.

M A X I M CCXI.

In Heaven All is Pleasure; in Hell All Pain. The World being in the middle, has a Share of both.

WE are betwixt two Extremes, and therefore partake of both. There is an Alternative of Destiny; neither can All be Happiness, nor All Misery. (1.) This World is a Cypher: Alone it is Nothing; when join'd with Heaven, it is worth a great deal. It is Wisdom to be indifferent as to all its Changes, for Novelty moves not the Wise. Our Life is Acted like a Play; the Catastrophe is in the last Act. The chief Point then is to end it well.

(1.) --- <i>Infermes Hyemes re-</i>	[<i>ducit</i>]	<i>Summovet: Non, si male nunc, Sic erit. — [& olim]</i>
<i>Jupiter: Idem</i>		

M A X I M CCXII.

Not to discover the Mystery of one's Art.

GREAT Masters use this Cunning, even when they Teach their Trade. One must always preserve a Superiority, and ever reserve the Master to one's Self. There is need of Art in communicating Art: The Source both of Teaching, and Giving ought never to be drained. That's the Means of preserving both one's Reputation and Authority. To have always somewhat that may feed Admiration, by advancing Things still to a greater

ter Perfection, is a notable Precept to be observed in the manner of Pleasing and Teaching. In all sorts of Professions, and particularly in the most Sublime, not to be lavish of one's Self, hath always been a great Rule for Living and Prevailing.

M A X I M CCXIII.

To know how to Contradict.

IT is an excellent Stratagem, when one can form it, not to be Engaged, but to Engage. It is the only Rack that can extort Passions. Slowness in believing, is an *Emetique* that brings up Secrets, and a Key that can open the closest Lock'd Heart. To sound both the Will and Judgment, requires great Dexterity. A sly Contempt of another's mysterious Words hunts out the most impenetrable Secrets, and pleasantly wheedles them to the tip of the Tongue, that so they may be caught in the Toils of Artifice. The Reservedness of him who stands upon his Guard, makes his Spy to draw off at a distance ; whereby he discovers another Man's Thought, which otherwise it would have been difficult to have Fathom'd. An affected Doubt is a false Key to cunning Contrivance, whereby Curiosity unlocks all that it has a mind to know. In Matters of Learning, 'tis a cunning Fetch in a Scholar to Contradict his Master, inasmuch as it lays an Obligation upon him, to labour to explain the Truth with greater Perspicuity, and Solidity. Thus moderate Contradiction gives him that Teaches an Occasion to teach well.

M A X-

• M A X I M CCXIV.

Of one Folly not to make two.

NOTHING more common, than for a Man after he hath committed one piece of Folly, to do three, or four more, in thinking to make amends, for he thinks to excuse one Impertinence by another that is greater. Folly is of the Family of Lying, or rather this of the Race of that: To make good one, there is need of a great many others. (1.) The Defence of a bad Cause, hath always been worse than the Cause it self. (2.) Not to know how to conceal a Fault, is a much greater one than the Fault it self. The Revenue of Imperfections rises from a great many others let out to Rent. The Wisest Man may fail once, but not twice; transiently, and thro' Inadvertency, but not deliberately. See *Maxim 261.*

(1.) *John Ruso* says pleasantly enough, that such a Proceeding is to borrow Money at a great Interest, to satisfy a Debt that does not equal it. *Apothegm 32.*

(2.) Cardinal *Madruccio*

(says our Author in the 2d Chap. of his *Heroe*) did not treat him with the Title of Sot. who happen'd to do a foolish Thing, but rather him that having done it, knew not how to conceal it.

M A X I M CCXV.

To have an Eye over him that looks one way, and Rows another.

'TIS the common Stratagem of a Politician to amuse the Will, that he may attack it; for so soon as ever it is convinced, it is vanquish'd.
He

He Dissembles his Intention that he may the better attain it; he puts himself in the second Rank, that he may be the first in Execution. He makes sure of his Blow through the inadvertency of his Adversary. Let not then thy Attention sleep, since that of thine Adversary is so vigilant. And if Intention be the second in Dissimulation, Discernment ought to be the first in Knowledge. It is an Act of Circumspection to find out the Artifice that one makes use of, and to observe the Aims a Man takes, for attaining the Ends of his Intentions. Since he proposes one thing, and means another, and turns and winds, that he may slyly bring his Purpose about, we are to look well to what we grant such a one; and sometimes it would not even be amiss, to let him know, that we have discovered his Designs.

M A X I M CCXVI.

To speak Clearly.

THAT shews not only a Disengagedness, but also a Vivacity of Wit. Some conceive well, and bring forth ill: For without Light, the Children of the Soul, that is, (1.) Thoughts, and Expressions, cannot come into the World. Some Men are much like to those slender Neck'd Bottles, which hold much, and let out little: (2.) On

(1.) To hear these Men talk (says *Erasmus* in one of his *Dialogues*) one would think they had learnt all they knew at *Confession*, so very reserv'd are they in telling any thing of it.

(2.) It was said of *John Baptist du Mesnil*, Attorney-General of France, that he always spoke more than he knew; and of the Solicitor General *Gilles Bourdin*, that he knew more than he spoke.

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the contrary, others say again, a great deal more than they know. What Resolution is in the Will, Expression is in the Understanding: These are two great Perfections. Clear Wits are plausible; confused Heads have been oftentimes admired, because not understood. (3.) Sometimes Obscurity is becoming, to distinguish one from the Rabble. But how can others Judge of what they Hear, if those who Speak conceive not themselves what they Say?

(3.) It was partly on this Account that *Tiberius* affected to speak ambiguously. *Consulto ambiguus* (says *Tacitus* Ann. 13.) And according to the Rule of Politicks, to speak

obscurely is rather a Perfection than a Fault in Princes, whom it becomes to deliver themselves like the Ancient Oracles. *Per Ambages, ut Mos Oraculis*, Ann. 2.

M A X I M CCXVII.

We must neither Love, nor Hate for ever.

(1.) LIVE to Day, with thy Friends, as with those who may to Morrow prove thy worst of Enemies. Since this is found true by Experience, it were but reasonable to be always upon one's Guard. Have a care not to give Arms to the Deserters of Friendship, lest they turn them upon your self. (2.) On the contrary, in re-

(1.) Some attribute this Precept to *Thales*, and others to *Chilo*. Some would have it explain'd thus, *Love as you should Hate, and Hate as you should Love*. *Scipio Africanus* said, that he could not believe any of the Seven Wise Men,

Author of a Maxim that undermin'd the very Foundation of Friendship: that is to say, *Trust*.

(2) It is in this Sense that *Cato* said, that Friendship might sometime be unravell'd, but never broken.

The MAN of SENSE. 211

gard of your Enemies, leave always a Port open for Reconciliation, to wit, that of Forgiveness, which is the surest. (3.) Sometimes preceding Revenge has been the Cause of future Repentance, and the Pleasure of doing Ill, has been chang'd into a Displeasure for having done it.

(3.) For this Reason one of the Seven Wise Men said, that it was better to

Pardon,	than to Repent of not having done so.
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M A X I M CCXVIII.

To do Nothing Whimsically, but every Thing with Circumspection.

EVERY Whimsie is an Imposthume. It is the eldest Son of Passion, that does all Things preposterously. There are some who turn every Thing into a kind of Skirmishing. They are Ruffians in Conversation, and would make a Triumph of whatever they do. They know not what it is to be Peaceful. Both in Commanding and Governing, they are Pernicious, because they turn Government into a League Offensive, and form a Party of Enemies, out of those, whom they ought to look upon as Children. They will have all Things as due to their Conduct. But so soon as ever Men discover their Paradoxical Humours, they stand upon their Guard against them; their *Chimera's* are recoil'd, and by Consequence they are so far from gaining their Point, that they have rather heap'd upon themselves Vexations, every one lending a Hand to mortify 'em. These Silly People have crack'd Brains, and sometimes also un-

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sound Hearts. The way to get rid of these Monsters, is to fly to the *Antipodes*, whose Barbarity will undoubtedly be more supportable, than the fierce and haughty Humour of such Tyrants.

M A X I M CCXIX.

Not to pass for a Crafty Man.

(I.) 'TIS true, there is scarce any Living now-a-days without it. Yet still it is better, to chuse to be Prudent than Cunning. An open Humour is agreable to all Men, however a great many love not to have it. Sincerity ought not to degenerate into Simplicity, nor Wisdom into Artifice. Better it is to be respected as Wise, than feared as Crafty. Sincere People are belov'd, tho' the soonest Deceived. It is the greatest Cunning to hide that which passes for Cheating. Candour flourished in the Golden Age; Malice has its Turn in this of Iron. The Reputation of knowing what one hath to do, is Honourable, and procures Confidence; but that of being Subtle, is Sophistical, and begets Distrust.

(I.) Cunning is a good Quality enough, providing that it do not exceed the bounds of Prudence; but 'tis however a Vice, when it proceeds as far as Deceit. One ought to make use of Cunning, as a Remedy against another's Malice, and not as Poyson. *Pliny Junior* said, that considering the Malice of Men, and the wicked di-

sposition of the Times, it was but Prudence to deceive the Bad. *Quos decipere, pro Moribus Temporum, Prudentia est.* Ep. 18. lib. 8. The Countess of *Aranda* said also, That a Man of Honour ought rather to chuse to be deceiv'd, than to deceive, *Chap. 7.* of the 2d part of her *Idea of the Noblesse.*

MAXIM CCXX.

(1.) *To cover our Selves with the Fox's Skin, where we cannot do it with the Lion's.*

(2.) TO yield to the Time is commendable.

(3.) He that compasses his Design, never loses his Reputation. Art ought to supply Strength. If one cannot proceed in the King's High-way of open Force, one must take to the By-road of Artifice. (4.) Wiles are far more expeditious, than down-right Strength. The Wise have oftener got the better of the Brave, than the Brave of the Wise. When an Enterprize comes to Miscarry, the Door is always open to Contempt.

(1.) This Maxim belongs to *Lisander*, who said, that one must sow together Foxes Skins, where one wants a Lion's.

(2.) *Tempori cedere, id est Necessitati parere, semper Sapientis est Habitus.* Cicero. That is to say, it has always been Esteem'd a point of Wisdom to yield to the Times. And in another Place the same Author says, That the Prince obeys the Times, as his Subjects do him. *Nos Principi Servimus Ipse Temporibus.* Ep. lib. 6.

(3.) And that particularly Princes. *Nihil gloriosum, nisi tutum* (says *Salust*) & omnia retinenda Dominationis honesta. That is to say, there is

nothing glorious, but what is safe. and all that contributes to preserve Dominion is always good.

(4) An Instance whereof is the whole Reign of *Tiberius*, who did as much by Cunning, as his Predecessor *Augustus* by Force. *Se novies a Divo Augusto in Germaniam missum plura Consilio, quam vi perfecisse.* Tacitus Ann. 2. *Latiore Tiberio quia Pacem Sapientia firmaverat quam si Bellum per Acies confecisset.* Ibid. And in another Place *Tacitus* says, That Princes do more Business by Negotiations than Arms. *Pleaque in Summa Fortuna Auspiciis & Consiliis, quam Telis & Manibus geri.* Ann. 13.

M A X I M CCXXI.

*Not to be too ready to Engage one's Self,
nor any Other.*

THERE are some merely cut out for Blundering, and making others stumble against Decency. They are always ready to do some foolish thing. They are very apt to jostle every body, but they still come off with the worst. There is scarce a Day escapes them without variety of Quarrels, which are chiefly occasion'd by their delight to Wrangle. Their Humours being Cross-grain'd, they contradict all Men, in all Things. Having their Judgments ill situated, they disapprove every thing. It belongs only to these Free-booters of Prudence, to do nothing right themselves, and yet to censure every thing as ill done. What abundance of Monsters are there in the large Country of Impertinence!

M A X I M CCXXII.

A Reserv'd Man is apparently a Prudent One.

THE Tongue is a Wild Beast, very difficult to be chain'd again, when once let loose. It is the Pulse, whereby the Wise Man finds out the Disposition of the Soul. By the same Method, intelligent Persons come to the Knowledge of the Motion of the Heart. The Mischief is, that he who ought to be the most Discreet, is most commonly the least. The Wise Man avoids
Fretting

Fretting and Engaging, and thereby shews how much he is Master of himself. He Acts with Circumspection, He is a *Janus* in Counterpoising, and an *Argus* in Discerning. *Momus* might have said with greater Reason, that the Hands wanted Eyes, than the Heart had occasion for a little Window. See *Maxim* 148.

MAXIM CCXXIII.

(1.) *Not to be too Singular, neither thro' Affectation, nor Inadvertency.*

SOME make themselves remarkable by their Singularity, that is, by foolish Actions, which are rather Faults than Distinctions: And as some are known, by a Deformity in their Faces; so are these by, an I know not what, Excess, that appears in their Countenances. To be Singular is good for nothing, unless it be to make one pass for an original Blockhead; which alternately provokes the Scorn of some, and the bad Humour of others.

(1.) There are many People that serve as an Object to be Laugh'd at by others, and those are purposely so, who to distinguish themselves from other Men, affect an extravagant Singularity, which they observe in all their Actions. You shall see a Man that would give any thing in the World, he could speak from his Poll, that he might not be oblig'd to make use of his Mouth, as other People do. But since that's impossible, he will transform his Voice, affect a shrill effeminate Tone, invent new Idioms, and lisp it sweetly, that he may be counted rare in every thing. He will torture his Palate, in depriving it of all
P 4 that

that it naturally loves. And since it is common to him with the rest of Mankind, and even with Brutes, he would change it by an Excess of Singularity, which is nevertheless rather the Punishment of his Affectation, than the encrease of his Reputation. Sometimes he'll be content to drink Dreggs, and swear it is Nectar. He'll leave the generous King of Liquors, for Water which is only precious as he fancies it: Yet he thinks it divine, and will call it *Ambrosia*. Every day he'll invent Novelties, that he may always improve in Singularity; and the Truth on't is, he'll succeed in it, since no body will find it worth their while to oppose him: So that he'll have his Extravagancy to himself, or as others term it, extreme Folly. *And some Lines after,* In Heroick Actions, Singularity is becoming, and nothing gains more Veneration to great Employments. Grandeur consists in the Sublimity of Wit, and in Elevated Thoughts. There is no Nobility like to that of a Great Heart, for it never stoops to Artifice. Virtue is the Character of Heroism. Difference is becoming there: Princes ought to Live with so great Lustre and Splendor, thro' the means of their good Qualities, and Vertues, that if the Stars were to descend from their Celestial Orbs, to come and dwell among us, they should not be more Luminous than they. *** There are others who are not Men; they affect to singularize themselves by Modes, and by an extraordinary Air which they assume. They abhor all that is in practice. They discover even an Antipathy against Custom. They affect Antiquity, and the reviving of old Fashions. Another sort in *Spain* wear the *French* Habit, and in *France* the

the *Spanish*. Nay, there are some that go into the Country with a Gorget, and to Court with a Band, playing to the Puppets, as if Derision had occasion for a *Ragout*. One ought never to give occasion of Laughter to Men of Sense; nay, not so much as to Children; and yet there are a great many, who seem to place their whole Care and Study, in making themselves Ridiculous, and talk'd of by Every-body. They'd think the Day ill spent, if they had not signaliz'd themselves, by some absurd Singularity. But how could the Mirth of some be entertained without the extravagance of others? Some Folly is necessary for their Diversion. And thus Indiscretion is the Support of Calumny. But if frivolous Singularity in the Bark, that is, in the Out-side, be a subject of Laughter, what must the Internal, I mean, that of the Mind, be? There are some, in whom, one would think, that Nature had placed all things the wrong way. They affect at least to appear such, for fear of conforming to Custom. Unintelligible in their Reasoning, depraved in their Opinions, and Irregular in all their Actions. For the greatest Singularity will, without doubt, still be that of the Understanding. Others cloath their Capriciousness with a vain Pride, lined with Vanity and Folly. Thus Equipp'd they affect in all Things, and in all Places, a starched Gravity. They would seem to do Honour with a Look, and Favour with a Word from their Mouths.

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M A X I M CCXXIV.

*Never to take Things against the Grain,
though they come that way.*

EVERY Thing hath a right Side and a wrong. The Best hurts, if we take it the contrary way: Whereas the most Unfitting fits, if it be taken by the proper Handle. Many things have occasion'd trouble which might have been pleasant, if one had known but the good of them. There will always be both Good and Bad of all Kinds. The Skill lies in knowing how to chuse the Best. One, and the same Thing, hath different Aspects. Examine it on the fairest Side. We must not give the same Reins to both Good and Evil. Hence it is, that some take Pleasure in all Things, and others in Nothing. A good Expedient, against the Reverse of Fortune, and for Living at any time, and in any Employ.

M A X I M CCXXV.

To know one's Prevailing Faults.

(1.) EVERY one has one, which Ballances his predominant Excellency, and which if back't by Incl-

(1.) An Ancient Philosopher said, That Man was very inquisitive how the World was made; yet was not at all Solicitous to know how he was made himself. *Gracian* in his Dialogue of the *buen Entendedor* discourses af-

ter this manner: There is nothing more easie than to know others: Nor nothing more difficult (replies a Doctor) than to know one's self. The first step towards Knowledge (continues *Gracian*) is to know one's self. And

And he (replies the other) can never be Understood, if he Understand not. The Aphorism of *Nosce Teipsum* (know thy self) is soon spoke, but then 'tis a long while in accomplishing. A certain Philosopher (says *Gracian*) was plac'd among the Seven Wise Men, for having been Author of this Maxim. But never (replies the Doctor) was any plac'd there for having perform'd it. Some Men know as little of themselves, as they know a great deal

of other Men. The Fool knows better what is done in his Neighbour's House, than in his own. Some argue more about what does not concern them, than concerning what does in the highest Degree. 'Tis a great Misfortune (says the Countess of *Aranda*) to be ignorant of one's Self. And some few Pages after, she adds, That 'tis the worst of all Lies, to believe one's self to one's self. Chap. 2d of the first part of her *Idea of the Noblesse*.

Inclination, Rules like a Tyrant. Let one begin to declare War against it then, by a *Manifesto*: For if it once come to be known, it will be easily overcome; especially if he that has it, judge it to be as great, as it appears to be. To be Master of one's self, there is occasion of reflecting on one's self. If once this Root of Imperfections be grubb'd up, we shall soon be able to conquer the rest.

M A X I M CCXXVI.

Attention to Engage.

MOST Men neither Speak, nor Act, suitable to what they themselves are, but according to the Impressions made upon them by Others. There is no Body, but is more than sufficient for persuading of Evil, because that is always easily believed, even sometimes where it is incredible. The best thing we can have, depends

on other People's Fancy. Some are fatisfied with having Reason on their side: But that is not sufficient, and therefore something else must be pursu'd. Sometime the care of engaging costs but very little, and yet is much worth. With Words we purchase good Deeds. In this great Inn of this World, there is no Utenfil so small, but that it may happen to become useful once a Year: And for all it is so inconsiderable, yet it will be very inconvenient to be without it. Every one speaks of the Object according to his Inclination.

M A X I M CCXXVII.

Not to be a Man of the first Impression.

SOME always espouse the first Information, so that the rest are but Concubines to them. And as Falshood generally goes first, Truth that comes after finds no place. Neither the Mind, nor Will, ought ever to be filled, either with the first Proposition, or the first Object; which imply a poor Fund. Some resemble a new Pot that always retains the Smell of the first Liquor, whether good, or bad, that hath been put into it. When this Weakness comes to be known it is most commonly pernicious, because it gives advantage to the Artifices of Malice. They who have bad Intentions, hasten to give their Tincture to Credulity. A void space must be left then for Revival. (1.) Let *Alexander* keep the other Ear for the Adverse Party. Let a Door be open for a second, and third Informa-

(2.) [This was an Answer | day, while he was hearing
Alexander the Great made one | of a Cause.

tion.

tion. It is a sign of Incapacity to stick to the first, nay, and a Fault that borders upon Headstrongness.

M A X I M CCXXVIII.

To have neither the Reputation, nor Infamy of a bad Tongue:

FOR that is to be reckoned a general Scourge. Be not ingenious at the Cost of another Man; which is more odious in you than prejudicial to him. All Men revenge themselves on an Evil Speaker, by speaking Evil of him: And since he is alone, he'll be sooner overcome than those he flanders, who are numerous. Calumny ought never to be the Subject of Satisfaction, nor the Comment of it. A Detracter is eternally hated, and if sometimes great Men converse with him, it is more out of Pleasure to hear his Satyrs, than for any Esteem they have for him. (1.) He that speaks Ill, causes always more to be said of himself.

(1.) Men of ill Tongues (says John Ruso) are croaking Ravens, whereas those that	rail at them are Nightingales. <i>Apothegm</i> 142.
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M A X I M CCXXIX.

To know how to Divide one's Life, like a Man of Parts.

NOT according as Occasions present, but by Foresight and Choice. A Life that hath no Intermision is painful, like a long Journey, without an Inn to rest at. Variety well understood, makes it happy. The first Stage ought
to

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to be spent in conversing with the Dead. We are Born to Know, and to know our Selves: And it is by Books that we truly learn that Knowledge, and become Compleat. The several Station is to be allotted for the Living, that is to say, we ought to see what is best in the World, and to keep a Register of it. All is not to be found in one Place. The Universal Father hath distributed his Gifts, and sometimes it hath pleased him to give a Largess to the most miserable Country. The third Pause ought to be altogether for our Selves: For the chief Happiness of a Man is to Philosophize.

The Wise Man, (says *Gracian*, in the last Chap. of his *Discreto*) measures his Life, as one that hath little and much to Live. A Life without Stages, is a long Journey without Inns. Nature hath proportioned the Life of Man, to the Course of the Sun; and the four Ages of Life to the four Seasons of the Year. A Man's Spring begins in his Infancy: The Flowers of it are tender, and the Hopes frail. It is followed by the hot and excessive Summer of Youth, every way dangerous, because of the boiling Blood, and the frequent Eruptions of Passions. The Autumn of Manly Age comes next, crowned with the ripe Fruits both of the Mind, and Will: And at length comes creeping on the Winter of Old Age, wherein the Leaves of Vigour fall, the Rivulets of the Veins freeze: Snow covers the Head, the Hair and Teeth are gone; and Life trembles at the terrible approaches of Death. *And a Page after*, It was a piece of celebrated Wit in that Gallant Person, who divided the Comedy into Three Acts, (Note, the *Spanish* Plays have no more,) and the Voyage of Life into
three

three Stages. The first he employed in Con-
 versing with the Dead; the second with the Liv-
 ing; and the third with himself. Let us ex-
 plain the Riddle. I say, he assign'd the first
 Stage of his Life to Books. He read them,
 and that was rather a Pleasure, than a Toil: For
 if one be the more a Man, the more he knows,
 the noblest Employment will be then to Learn.
 He devoured Books, which are the Food of the
 Soul, and the Delights of the Mind. It is a
 great Happiness to meet with the Best on eve-
 ry Subject. He learn'd the two Languages,
Latin and *Spanish*, which were then the Keys
 of the World; and those five (which our Au-
 thor terms particular,) to wit, the *Greek*, *Ita-
 lian*, *French*, *English* and *High-Dutch*; to the end,
 that he might benefit himself by all the Good
 that is to be found in them. After that, he be-
 queathed himself to that Grand Mother of Life,
 the Wife of the Mind, and the Daughter of
 Experience, Solid well Compil'd History, I
 mean that which Delights, and Instructs most.
 He began with the Antients, and ended with
 the Moderns, though others take a quite con-
 trary Course. He Chose his Authors, and
 distinguished the Times, Dates, Centuries,
 and Ages; searching into the Causes of the
 Growth, Fall, and Revolution of Monarchies,
 and Republicks; the Number, Order, and Qua-
 lities of their Princes, with their Actions, both
 in Time of Peace and War. He walked in the
 Delicious Gardens of Poetry, not so much to
 exercise himself as to Play there. Yet he was
 not so Ignorant, but that he knew how to
 make a Verse, nor so Unadvis'd, as to make
 Two. Amongst all the Poets he devoted his
 Heart most to Sententious *Horace*, and his
 Hand

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Hand to Subtil *Martial*; which last was to give him the Laurel. To Poësie he join'd favoury Humanity. Then he proceeded to Philosophy, and beginning with the Natural, he acquir'd Knowledge, in the Structure of the Universe, the marvellous Being of Man, the Properties of Animals and Plants, and in fine, of the Qualities of Precious Stones. But he took more Pleasure in Moral Philosophy, which is the best Food of Man, as that which gives Life to Prudence: And which he studied in the Writings of the Sages and Philosophers, who have delivered it to us in Sentences, Apothegms, Emblems and Fable. *** He understood both Cosmographies, the Material and Formal, Measuring the Earth and Sea; distinguishing the Elevations and Climates, the Four Parts of the World, and in them Provinces and Nations; to the End that he might not be one of those Ignorants and half Beasts, who have never known what it is they tread upon. Of Astrology he knew as much as the Supreme Wisdom permits to be known. *** In a word, he Crown'd his Studies by a long and serious Application to the Reading of the Holy Scriptures, which is the most Useful, Universal, and Diverting Study for Men of Judgment. *** So that Moral Philosophy rendred him Prudent; Natural, Knowing; History, Discreet; Poetry, Ingenious; Rhetorick, Eloquent; Humanity, Polite; Cosmography, Intelligent; and the Study of Sacred *Writ*, Pious and Devout.

He employ'd the Second Part of his Life in Travelling, which is the Second Happiness of a Man that is Curious, and capable of making a good Use of it. He sought after and found all
that

that was best in the World: For when we see not Things, we enjoy them not fully. There is a great deal of difference betwixt what one imagines, and what one sees. He takes more Pleasure in Objects who sees them but once, than he that sees them often. The first Time one is pleased, at all Others tired. The first Day, a pretty thing is the Pleasure of him, who is the Master of it; but after that, it affects him no more. He Visited the Courts of the greatest Princes, and by consequence the Prodigies of Nature and Art, whether in Picture, Sculpture, Tapestry, Jewels, &c. He Convers'd with the most Excellent Men in the World, either in Learning, or any thing else, whereby he had the means of observing, censuring, confronting, and putting the just Value upon all things.

He Spent the third Part, of so fine a Life, in Meditating upon the *Much*, which he had Read, and the *More*, which he had seen. All that Enters by the Door of the Senses, into this Haven of the Soul, is unladen at the Custom-House of the Mind, where every thing is Registred. There it is that Things are Weigh'd, Judg'd, Examin'd, and the Quintessences of Truths drawn. *** The Ripe Age is designed for Contemplation: For the more Strength the Body loses, the more the Soul acquires. The Ballance of the Superior Part rises as much, as that of the Inferior falls. At that Time Men judge of things after a far different Manner. Maturity of Age seasons Reason, and tempers the Passions. *** From Seeing, one becomes Intelligent; from Contemplating, Wise. *** The Perfection of a Prudent Man is to be a Philosopher, by extracting from all Things, in Imitation of the Industrious Bee, either the Honey of pleasant Profit, or the

Q

Wax

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Wax that may serve to make a Torch to deceive him. Philosophy is nothing else but a Meditation on Death. It is good to think on it often, that one may succeed in it at last.

M A X I M CCXXX.

To open one's Eyes when Time so requires.

ALL who See, have not their Eyes open, nor do all that Look, See. To reflect too late, is not a Remedy, but a Vexation. Some begin to See, when there is no more to be Seen. They have undone their Families, and squander'd away their Fortunes, before they have made any thing of themselves. It is difficult to give Understanding to him, that has no mind to have it; and yet more difficult to give the Will to him, that has no Understanding. Those about these People, make Sport with them, as with Blind Men, nay, they are a Diversion to all the Company. As they are Deaf to Hear, they never open their Eyes to See. Nevertheless there are some who foment that Insensibility, because their Well-being consists in procuring others to be Nothing. Unhappy the Horse, whose Master has no Eyes! He will hardly ever be fat.

M A X I M CCXXXI.

*Never to shew Things before they
be finished.*

ALL Beginnings are defective, and the Imagination is always prejudiced by them. The
remem-

remembering to have seen a Thing imperfect, takes from one the Liberty of thinking it pretty, when finished. To have a full View at once of a great Object, is a hindrance from judging of every part of it, but it is however a Pleasure that fills the whole Imagination. A Thing is Nothing, till it be All: And as soon as it begins to be, it is farther from being any Thing. To see the most exquisite Dishes dress'd, more provokes Disgust, than Appetite. Let every Skillful Master then have a care not to let his Works be seen in *Embrio*. Let him Learn from Nature not to expose them to view, till they be in a Condition of appearing.

M A X I M CCXXXII.

To Understand a little the Commerce of Life.

ALL must not be Theory, let there be some Practice. (1.) The Wisest, are easiest deceived; for tho' they Understand the Extraordinary, yet they are ignorant of the ordinary way of Living; which is the most necessary. The contemplation of great Things, suffers them not to think of those which are common: And since they know not what they ought first to know, that is to say, what every body does, they are look'd upon with Wonder, esteemed Ignorant by the Vulgar, who consider only the Surface. Let a Wise Man then take care to know as much of the Commerce of Life, as may

(1.) It was for this reason that the Philosopher <i>Zeno</i> said, That the most Knowing were generally the most Ig-		norant in common things, and that the Wisest were not however Wise in every thing.
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serve to keep him from being the Bubble, or Laughing-Stock of others. Let him be a good Manager; for tho' that be not the highest Point of Life, yet it is nevertheless the most Useful. What is Knowledge good for, if it be not put in Practice? To know how to Live, is now-a-days the Grand *Elixir*.

M A X I M CCXXXIII.

To find out another Man's Taste:

FOR otherwise you'll Displease, instead of Pleasing. Some for want of understanding the Tempers of People, Vex where they thought to have Oblig'd. There are Actions that have flatter'd some, and Offended others: And many times that which was believed a good Office, hath prov'd a Disservice. It hath sometimes cost more to do an Injury, than a Kindness. How can we please other Men, if we know not their Humours? Hence it is that some have Censured, where they thought to have Prais'd: A Punishment which they very well deserved. Others have thought to Divert by their Eloquence, and yet have only cloy'd the Mind by their Babling.

M A X I M CCXXXIV.

Never to Engage one's Reputation, without good Assurances of the Persons Honour, and Integrity, whom we relie upon.

TO follow the Road of Silence, is the way to Profit; 'tis easy to be a Loser, and any one may
be

be Poor when he pleases. As to the Concerns of Honour, it is good to be always in Company ; to the End that one's own Reputation may take Care of that of another Man. One must never be Surety ; but if that sometimes happen, let it be done so Discreetly, that Prudence may yield to Circumspection. Let the Risque be Mutual, and the Occasion Reciprocal, to the End that he who is the Accomplice, may not set up for an Evidence.

M A X I M CCXXXV.

To know how to Ask.

THERE is nothing easier than this to Some, nor more difficult to Others. Some there are who cannot Refuse, and therefore there's no need of a Hook, to draw from them what one would have. There are others again, whose first Word is always *No*: With these there is need of Cunning. But of whomsoever we have any Thing to Ask, we ought to nick our Time ; as for Instance, at the Conclusion of a good Meal, or of some other Refreshment or Diversion, that hath put him in a good Humour ; but all this, in case the Prudence of the Person Addressed to, baffle not the Artifice of the Addressor. Days of Rejoycing are always those of Favour, because the Joy from within communicates it self all around. We are not to present ourselves, when we see another Denied before our Faces, since the Fear of saying *No*, is surmounted. When there is Melancholy within a House, nothing is to be done. To Oblige before-hand, is a Bill of Exchange, when the Correspondent is a Civil Man.

M A X I M CCXXXVI.

To make that a Favour, which would afterwards have been but a Reward.

THAT's the Art of the greatest Politicians. Favours, which Merit, are the Touch-stones to Essay a Man's Birth. (1.) An Anticipated Favour hath two Perfections ; one is, the Promptitude of it, which obliges the Receiver to greater Gratitude ; and the other, in that the same Gift, which coming later, would be a Debt, by Anticipation is a pure Benefit. A cunning way of transforming Obligations, since he, who would otherwise have deserved to have been Rewarded, is hereby obliged to a thankful Acknowledgment. I speak of Men of Honour : For, as to others, it would rather be a Curb, than a Spur, to bestow a Favour on them before-hand.

(1.) *Bis dat qui citò dat, says Seneca.*

M A X I M CCXXXVII.

Never to be privy to a Superior's Secret.

YOU may think to share in the Plumbs, but you will have only that of the Stones. (1.) Being

(1) A Secret is a Danger, says the *Spanish* Proverb. *Un Secreto es un Peligro.* Upon a day (says *John Ruso* in his 605th *Apothegm*) when search was made after the Origin of the Fable, much

in vogue among the Vulgar, which makes the Fairies to show where hidden Treasure lies, and that those who hold their Peace are the most likely to find it, whereas others meet only with Coals. It

The MAN of SENSE. 231

It was agreed, that it was the same thing with the Favour of Princes, whereof he that boasted least should enjoy most: And that every Secret entrusted to any one, will be

a rich Treasure to him, if he be silent as he ought to be; or if otherwise, will turn to a Coal, and perhaps a burning One.

ing Confidants, hath been the Ruin of many. It is with them, as with a Crust of Bread, that is used instead of a Spoon, which runs the Risque of being swallowed with Broth. (2.) Confidence is not the Favour, but the Impost of the Prince. Many have broken their Looking-Glasses, because they shew'd 'em their Ugliness. (3.) A Prince cannot abide to see the Man, who may have seen him; and the Witness of an Ill Act, is always ill look'd upon. One ought never to be too much oblig'd to any Body, and far less to Great Men. (4.) Services done, stand better with them than Favours received. But above all things, the Confidences of Friendship

(2.) Upon him that has the keeping of it.

(3.) Because both the Ob-servers and Accomplices of a bad Action, (says Tacitus) are look'd upon as so many Persons that make Reflections upon it. *Quia malorum Facinorum Ministri quasi exprobrantes aspiciuntur.* Ann. 14.

(4.) Lewis XIth of France was of a quite contrary Opinion, saying, That it was better for a Courtier to receive a great Recompence from his Prince for a small Service, than to do him so great a One that he should be oblig'd to him; inasmuch as Princes naturally love those better

that are oblig'd to them, than those they are oblig'd to. *Commines Book 30. Chap. 12.* Also Tacitus says, That Acknowledgment is a burden. *Quia Gratia Oneri,* Hist. 4. Likewise the same Author says, That Services are very acceptable to a Prince, as long as he is easie in rewarding them; but when once they come to be so great that no Recompence can equal them, then Acknowledgment immediately turns to Hatred. *Beneficia, eò usque lata sunt, dum videntur exsolvi possi. Ubi multum a te venere, pro gratia Odium redditur.* Ann. 4.

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are dangerous. He that hath entrusted his Secret to another, hath made himself his Slave: And among Sovereigns, it is a Violence that cannot last long; for they are impatient to redeem their Liberty: And for succeeding in that, they'll overturn every thing, nay, even Reason it self. (5.) 'Tis a Maxim for Secrets, *Neither to hear, nor to tell them.*

(5.) For according to the Saying of an Ancient King of *Siracuse*, (*Hiero*) Princes do not only hate those that discover their Secrets, but also those that know them. So that he was in the right, who being press'd by a Prince to let him know what he had occasion for, Answer'd readily, *Of every thing, except your Majesty's Secrets.* The Confidence that a Prince puts in his Subjects (*says Boccaline*) is a Bridle, whereby he Curbs him, when he begins to Fear that those Secrets, which have pass'd from the Ears to the

Heart, may likewise pass from the Heart to the Tongue. And it often happens (*says a great Lord*) that a Prince repenting of having parted with his Secret, and believing that he had entrusted it ill, spares nothing to cure himself of his Apprehensions, and to secure that Darling. *Memoirs of Bouillion.* It is for this reason, that so many Gallants have perish'd by the Hands of their Mistresses, who were not willing that there should remain Witnesses of that which they themselves had a Mind to forget.

M A X I M CCXXXVIII.

To know Something we always want.

SEVERAL would be Great, if they wanted not, a *Somewhat*, without which, they never attain the height of Perfection, (1.) It is to be observed in some, that they might be a great

(1.) A Philosopher said, | Perfection, tho' Perfection
That a small matter gain'd | were not a small matter.

deal

deal more esteem'd, if they would but correct some small Defects. To one Sort, Seriousness is wanting; for Fault of which, great Qualities have had no Lustre. To others, Sweetness of Carriage; a Defect which those that frequent their Company soon discover, and that especially in Dignified Persons. In some, more Briskness is required; in others, more Reservedness. It were easy to supply all these Defects if one minded them; for Reflection may turn Custom into a second Nature.

M A X I M CCXXXIX.

Not to be too Polite.

'TIS better to be Reserv'd. To know more than is necessary, is to blunt the Edge of Wit, since Subtilties, commonly, are easily baffled. Truth well back'd is for the most part the surer. It is good to have Understanding, but not a flux of Words at one's Mouth. Too much Reasoning, looks like Jangling. A solid Judgment that Reasons no more than what is fit, is much better.

M A X I M CCXL.

To know how to play the Ignorant.

THE ablest Man sometimes Acts this Part; and there are Occasions, where the best Knowledge is to pretend not to Know. One must not be really Ignorant, but only pretend to be so. It signifies little to be Knowing among Cox-combs,

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combs, and Prudent with Fools. (1.) We are to speak to every one suitable to his Character. He is not the Ignorant Person, who pretends to be so, but he that is catch'd by such. Not he that Counterfeits, but he that really is so. The only way to be beloved, is to put on the Skin of the simplest of Animals.

(1.) *Responde Stulto* (says the Wise Man in the Scripture) | *juxta Stultitiam suam.* Prov. verbs 26.

M A X I M CCXLI.

To suffer Raillery, but not to use it.

(1.) THE one is a kind of Gallantry ; the other a sort of Engagement. He that is off the Hinges, where People are rejoicing, has much, and shews still more of the Nature of the Beast. Jocoseness is Diverting. (2.) He that can suffer it, passes for a Prudent Man ; whereas he that is nettled at it, provokes others but to nettle him the more. The best way then is to let it pass without taking any notice on't. The greatest Truths have always come from Satyr, than which there is nothing that requires more Circumspection nor Skill. Before one begin, one ought to know the utmost reach of him, with whom one intends to make one's self Merry.

(1.) For when a Man rallies another, he must expect the same Usage in his Turn, said a certain King of Macedonia. Raillery (says our Author also in his *Discreto*, Chap. *No estar siempre de Burlas*) is yet more blameable in great

Men, for since they Observe no *decorum* towards others, they have reciprocally less Respect shew'd them.

(2.) *Socrates* was wont to say, That he found no difficulty in suffering Raillery.

M A X-

M A X I M CCXLII.

To pursue one's Point.

SOME are only good at a Beginning, for they never bring any Thing to an end. They Invent, but they Prosecute not, so inconstant are their Minds. They never acquire Reputation, because they never hold out to a Period, but always end, by stopping short. This commonly proceeds from Impatience; and is the ordinary Fault of the *Spaniards*, as Patience is the Vertue of the *Flemings*. These last see the end of Affairs, and Affairs see the end of the others. The former sweat till they have overcome the Difficulty, and then rest contented in that they have weathered it. They know not how to make the best use of their Victory. The latter shew they can Conquer, but will not. Yet after All, it is a Fault either of Inability, or Levity. If the Design be good, why should it not be Accomplish'd; And if bad, why begun? Let a Man of Parts then run down his Game, and not stop at the starting of it.

M A X I M CCXLIII.

Not to be a Dove in all things.

LET the cunning of the Serpent, go hand in hand with the simplicity of the Dove. There is nothing easier than to deceive a good Man. He that never lies, easily believes; and he that never deceives, confides too much. To be deceiv'd, is not always a sign of unwariness: for excessive
Good-

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Goodness is sometimes the Cause of it. (1.) There are two Sorts of People that well know how to prevent a Mischief, the One, because they have learn'd what is at their own Costs; and the Other, by reason they have learn'd it at the expence of their Neighbours. Prudence ought then to be as careful to caution it self, as Cunning is to Cheat. Have a Care not to be so good a Man, that others may take occasion from thence of being bad. Be a composition of the Dove and Serpent; not a Monster, but a Prodigy.

(1.) This is the Counsel of the Evangelist. *Estote Prudentes sicut Serpentes, & Sim- plices sicut Columbae. Mat. 10.*

M A X I M CCXLIV.

To know how to Oblige.

SOME so well Metamorphose Favours, that they seem to give them, even while they receive them: There are those of such admirable Parts, that they Oblige by asking, because they transform their own Interest into another Man's Honour. They so adjust Matters, that one would Swear others discharg'd their Duty, while they grant them what they ask, so dexterous are they in inverting the Order of Obligations, by a singular knack of Policy. At least they make it doubtful, who it is that Obliges. They buy the best Thing with Praises. And when they insinuate a Desire to have it, it is thought an Honour to bestow it; for they engage Civility by making that a Debt, which ought to be the Cause of their Thankfulness. Thus they change the Obligation from Passive to Active, being it seems, better Politicians than Grammarians.

(1.) This

(1.) This is indeed a great Dexterity; but it would be yet a much greater to see into it, and to baulk such a foolish Bargain, by giving back their Civilities, and by making every one re-take his own.

(1.) One ought to deal with these sorts of Sharpers, as *Dionysius* the Tyrant did with that Musician, who complain'd to him that he had had no Reward. *Are not we* (Answers he) *quits? You have given me Pleasure in hear-*

ing you Sing, and I have given you some in putting you in hopes. These Prodigals of Praises sure take great Men for Mills, which yield only as much Flower as they have Wind.

M A X I M CCXLV.

To Reason sometimes quite contrary to the Vulgar.

THAT shews an elevated Mind. A great Genius, ought not to Esteem those who never Contradict him; for that proceeds not from their Affection to him, but their Love of themselves. (1.) Let him have a Care of being the Bubble to Flattery, by answering it any otherwise, than with the Contempt which it deserves. Let him even take it for an Honour to be Censured by some People, especially by those who speak Ill of all Good Men. Let it displease him, to have his Actions please all Sorts of People, since that's a sign they are not as they ought to be; what is Perfect being observ'd but of very few.

(1.) As our Teeth are spoil'd with eating too many Sweet-meats, so, in like manner, are great Men's Ears

poyson'd by hearing abundance of sugar'd Expressions and Flatteries. *John Ruso, Apothegm 314.*

MAXIM CCXLVI.

Never to give Satisfaction to those who demand none.

TO afford even too much to those who Ask it, is a blameable Action. To make an Excuse before its time, is to accuse one's self. To be let Blood, when one is in Health, is a signal to invite Sicknefs. An Anticipated Apology, awakens an ill Will that slept. A prudent Man ought never to seem sensible of another's Suspicion, because that is to Court his Resentment. He ought only to endeavour to cure such Jealousy, by a sincere and civil Deportment.

MAXIM CCXLVII.

To Know a little More, and to Live a little Less.

(1.) SOME, on the contrary say, that Honest Leisure, is better than much Business. Nothing is ours but Time, which even those Enjoy, who have no fixt Habitation. (2.) It is an equal

(1.) A Philosopher has said, that Leisure was the most precious thing we have in this Life; not because it allows us to do nothing, but by reason we have then the means of doing what we please. An Instance hereof we have in *Scipio Africanus*, who said, he was never more busy than when he had nothing to do: Because then he employ'd all his

time in improving his Mind.

(2.) Our Author in the 12th Critique of the 2d part of his *Criticon* says, That one of the greatest Kings in Europe losing his Attendance in Hunting, they after three or four days search, found him in a Market-Place in a Porter's Habit, offering his Shoulders to hire for a Real, whereat they being surpriz'd, and demanding how his

his Majesty came to debase himself so much he Answer'd seriously, Gentlemen The Burden I have laid down is more weighty than any you see carried here. The Heaviest of these seem to me no more than a Straw, in Comparison of what I have long born. and I have slept better for these four Nights you have lost me. than I did in all my Life before. I now begin to Live, and to be a King over

my self. Begon therefore from me, for having tasted the Sweets of this Life, I should be unwise if I return'd to that I have formerly led. About a Page after our Author says farther; That he that was Elect-ed into the place of this King (who it seems kept to his Resolution) when they gave him the Scepter into his Hand, ask'd, If it were not an Oar.

equal Misfortune to employ the precious Hours of Life, in mechanical Exercises, or in the hurry of great Affairs. One is not to load one's self, neither with Business nor Envy: That is to Live in a Crowd, and be stifled with it. Some extend this *Maxim* even to Sciences: But however, not to Know, is not to Live. See *Maxim 4.*

M A X I M CCXLVIII.

Not to put off Things to the last.

(1.) THERE are Men of the last Impression, for Folly runs always upon Extremes. They have a Mind, and a Will of Wax. The last Conception applies the Seal, and Effaces all the others. These Men are never altogether gained, because with the same Facility they are lost. Every Body gives them a Tincture. They are the worst Confidants in the World. They are Children as long as they Live; and as such, on-

(1.) This is because there are Men of the first Impression, of whom our Author has spoken before, *Maxim 227.*

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ly flote in the Flux and Reflux of their Opinions and Passions, being always both Lame in Will and Judgment, because they continually tofs themselves about, from one side to the other.

M A X I M CCXLIX.

Not to begin to Live, when we should leave off.

SOME take their Ease in the Beginning, and latter End, (1.) What is Essential ought to go first, and the Accidents come after, if there be room for them. Others there are who would Triumph, before they Fight. Some again begin their Knowledge by what least concerns them, delaying the Study of the most Useful and Honourable Things, till Life begins to fail them. Hardly hath such a Man begun to make his Fortune, but he is upon his Journey to the other World. Method is equally necessary both for Knowing, and Living.

(1.) One telling *Diogenes* that his Age requir'd Rest, he Answer'd, *I must not expect that till I have finish'd my Course.* Add to this for the Use of Princes, who are

oblig'd to lead a more Active and Painful Life than other Men, that fine Saying of *Vespasian*, which was, *That a Prince ought to die upright.*

M A X I M CCL.

When we ought to Reason the quite contrary way?

WHEN Men speak to us, with Design to surprize us. With some People, every thing is to be taken in a contrary Sense. Their *Yea*, is *No*, and their *No*, *Yea*. To undervalue a Thing,

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Thing, is a sign one Esteems it; since it is but Policy in him that would have it, to cry down its Price. To Praise, is not always to speak well of a Man; for some, to avoid commending the Good, affect to Praise the Bad. He that thinks no body the Latter, will allow none to be the Former.

M A X I M CCLI.

We are to use Humane Means, as if there were no Divine; and Divine, as if there were no Humane.

(1.) THIS is the Precept of a great Master, and needs no Comment.

(1.) This Maxim seems to be altogether founded on the 38th Chap. of Ecclesiasticus, which commands us to have recourse to Physicians, and to neglect nothing of what they Prescribe; and next to that, to put entire Confidence in God, who is the sole Dispenser of Cures. *Honora Medicum propter Necessitatem, etenim Illum creavit Altissimus.*

*** *Altissimus creavit Medicamenta, & Vir prudens non abhorrebit illa. *** Da Locum Medico, & non discedat a te, quia Opera ejus sunt necessaria.* These are human Means: *Fili in tua Infirmitate ne despicias teipsum, sed ora Dominum, & Ipse curabit te.* And these are Divine. This Lesson also extends to all the other Necessaries of Life.

M A X I M CCLII.

Live not altogether for your Self, nor yet for other People.

BOTH the one, and the other, is an insupportable Tyranny. To Live altogether for one's Self, infers, that one would have All to one's Self. These Men cannot abate an Ace of

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any thing that's convenient for them. They Oblige little, they trust to their Fortune, however most commonly that Support fails them. It is good sometimes to forsake our Selves for the Sake of others, to the End that they may do the like by us. Whoever has a Publick Employ, is by Duty a Slave to the Publick ; otherwise it may be said to him, what the Old Woman once said to *Adrian* the Emperor ; (1.) *Renounce thou thy Throne, as thou dost thy Duty.* On the contrary, some are altogether for other People : For Folly runs always to Excess, and is very unlucky in that particular. They have not a Day, nor so much as an Hour to themselves, and they are so little their own Men, that there was one who from hence was called, *Every Body's Man.* They are not for their own Interest, even in their Understanding ; for they know All, and are Ignorant for themselves. Let a Man of Sense then consider that it is not he who is Courted, but a Power that he has, or which depends on him.

(1.) Whilst *Tiberius* tri-
fled with the Senate about
his accepting the Empire, a
certain Senator among the
rest, losing all Patience, cry'd
out, *Aut agat, aut desistat.*
That is, let him behave him-
self like an Emperor. or not
pretend to be one. *Philip II*d
of *Spain*, sufficiently shew'd
that he understood what it
was to be a King, when he
disswaded his Physicians from
going to *Arragon*, where he
had conven'd the States. For,

(says he) if I Dye in that
Journey. I shall yet have the
Reputation, to have died doing
my Duty. *Don Lorenzo van-*
der Hammen, in his *Don Fe-*
lipe el Prudente. *John Ruso*
says, that a certain dilatory
Spanish Minister of State be-
ing address'd one Day, there
were only these four words
in the Petition, *V. S. cometa*
o accometa, that is, Either do
your Duty, Sir, or Suffer it
to be done for you. *Apo-*
thegm 676.

M A X I M CCLIII.

Not to make one's Self too Intelligible.

MOST do not Esteem what they Conceive, but Admire what they do not Understand. Things must cost somewhat, to make them valued. One may pass for an able Man, where one is not Understood. One ought always to appear more Prudent and Intelligent than is necessary, with him to whom one speaks; but that however with Proportion, rather than Excess. Altho' good Sense be of great Weight with Knowing Men, yet Sublimity is still requisite to please the major Part. We must take from 'em the means of Censuring, by busying their Minds with Conceiving. Many praise that which they can give no Reason for, when it is required of them; because they Reverence as a Mystery all that is difficult to be comprehended, and extol it only by reason they hear it Admir'd.

M A X I M CCLIV.

Not to slight the Evil, because it is small:

FOR one never comes alone. Misfortunes, like Blessings, hang together as by Links. Happiness and Misery most commonly attend those who have the most of either; whence it comes, that all avoid the Wretched, and court the Fortunate. Doves themselves, for all their Simplicity, rest on the fairest Pigeon-House. (1.) E-

(1.) *Res adversa Consilium* | Adversity offuscates Judg-
adimunt, says Tacitus, Ann. 11. | ment.

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very Thing goes wrong with the Unfortunate Man; he is wanting to himself, in losing the favourable Gale. Misfortune, when asleep, is not to be awakened. A slippery Step is no great Matter, and yet it often occasions a fatal Fall, from which one could not recover one's self: (2.) For as no Good is Perfect, so is no Evil neither at its highest pitch. That which proceeds from Heaven, requires Patience; and that which comes from the World, Prudence.

(2.) For those Natural Things (says the great Orator of this Age) which happen to us in this World are all so mixt, that even the Misfortunes we have, tho' never so great, are seldom extream, because they carry in themselves the subject of some

Consideration, which being laid hold on by the Wise, and separated from Grief, contributes happily to the Glory of the One, and Comfort of the Others. *In the Funeral Sermon of the Duke of Montpensier preach'd by Fenoillet, Bishop of MontPELLIER.*

M A X I M CCLV.

To do small Kindnesses at a Time, but those often.

ENGAGEMENT should never exceed Ability. Whoever gives much, does not Give, but Sell. Gratitude is not to be overloaded; for he that finds himself under an Impossibility of making Satisfaction, will soon break off the Correspondence. (1.) The way to lose many Friends,

(1.) *Beneficia* (says Tacitus, *Ann. 4*) *ea usque lata sunt, dum videntur exsolvi posse: ubi multum anteverere, pro Gratia Odium redditur.* See the third Note of Maxim 237. *Eo perductus est Furor.* (says Seneca Ep. 11.) *ut perniciofa Res sit, Bene-*

ficia in Aliquem magna conferre, Nam quia putat turpe non reddere, non vult esse cui reddat, which Malherbe translates, or rather Paraphrases thus: We are never more ungrateful (says he) than when the Good that has been done us,

exceeds the Means we have of returning it, and therefore being aham'd of our Incapacity to be Grateful, we

grow Revengeful, and seek even the Death of him who has oblig'd us.

Friends, is to lay Obligations upon them to Excess. Being unable to re-pay, they will withdraw, and from being obliged, turn Enemies. The Statue cares not to see its Carver, nor the Oblig'd Person its Benefactor. The best Method then of Giving, is to take Care that that Little be greatly Desir'd, to the End that it may be the more Valu'd.

M A X I M CCLVI.

To be always in a Readiness to parry the Thrusts of Clowns, Humourists, Proud Persons, and of all other Impertinents.

THERE are a great many of these to be met with in the World, and it is Prudence never to Engage with them. Let a Wise Man daily look in the Glass of Reflection, that he may see the need he has of Arming himself with Resolution, for by that means he will disappoint all the Attacks of Folly. If he think seriously on that, he'll never expose himself to the ordinary Risques that Men run by Contending with Fools. A Man Armed with Prudence, will never be baffled by Impertinence. The Navigation of Civil Life is dangerous, because it is often expos'd to Rocks whereon Reputation splits. (1.) The surest way then is to turn aside, and to

(1.) Who very well knew | the Enchantments of *Circé*.
how to preserve himself from

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take Lessons of Prudence from *Ulysses*. Here an Artificial Defeat is of great Service: But above All save your self by your good Breeding; for that's the shortest Cut to make the Best of a bad Bargain.

M A X I M CCLVII.

Never to come to a Rupture:

FOR Reputation by so doing always comes off shatter'd. Any Man is sufficient to be an Enemy, but not a Friend. Few are in a Condition of doing Good, but All almost can do Mischief. The Eagle is not secure even in the Arms of *Jupiter*, if he offend the Beetle. Secret Enemies that lie upon the Watch, blow the Fire, as soon as ever they see the War declared. Friends that Disagree, become the worst of Enemies. They reckon their own Choice amongst other Men's Faults. Spectators of the Rupture speak severely of it as they think, and think what they wish. (1.) They condemn both Parties either for want of Foresight, in the beginning, or Patience in the end, but always for want of Prudence. If the Rupture were Inevitable, it ought at least to be Excusable. An Indifference would have done better than a violent Declaration. On this Occasion, a handfom Retreat is Honourable.

(1.) An ancient Philosopher has said, that we ought to keep our Friends, let 'em be what they will, to the end that we may not be upbraid-

ed with making a bad Choice if they be good for nothing, or of doing them Injustice, if they are really good and able Men.

M A X I M CCLVIII.

*To look out for one that may help to carry
the Burthen of Adversity.*

BE never alone, especially in Dangers; for otherwise you will Burthen your self with all the Hatred. Some think to raise themselves by taking upon them the Superintendency of all Business, but however instead thereof they attract all the Envy; whereas on the contrary, with a Companion One secures one's self against the Evil, or at least bears but part of it. Neither Fortune, nor the Caprices of the People, can play so easily upon two. The Skilful Physician, who hath not succeeded in the Cure of his Patient, never fails to call in the Assistance of another, who under the Name of Consultation, helps him to bear the Scandal of a Miscarriage. Divide then the Office, and the Trouble of it; for it is intolerable to suffer alone.

M A X I M CCLIX.

*To prevent Offences, and turn them in-
to Favours.*

THERE is more Dexterity in shunning, than in revenging them. It is great Skill to make a Confident of him, who might have been an Adversary; and to transform those into Props of Reputation, who before threatned its Ruin. It is of great Importance, to know how to Oblige. To prevent an Injury by a Favour, is to intercept its Course; and it is no small Art to change that, which was like to have caus'd Discontent,

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into

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into Ease and Pleasure. Place then thy Confidence in Malevolence it self.

M A X I M CCLX.

You should never be wholly at the Devotion of any One, nor any One at yours.

NEITHER Blood, Friendship, nor the strictest Obligation, is sufficient for that: For it must be another-guess Interest that can oblige one, to abandon one's Heart and Will. The greatest Union admits of Exception, nay, without prejudice to the Laws of the strictest Friendship. The Friend always reserves some Secret, and the Son oftentimes conceals somewhat from his Father. Some Things are made Mysteries to some, and yet communicated to others; and likewise on the contrary: So that a Man resigns, or refuses himself wholly, according to the Distinction he makes of his Correspondents.

M A X I M CCLXI.

Not to persevere in Folly.

SOME make an Engagement of their Mistakes. When they have once begun to Err they think they are oblig'd in Honour to continue. Their Hearts accuse their Faults, and their Mouths defend them: Whence it happens, that if they have been Taxed of Inadvertency for beginning the Folly, they pass for Naturals if they persevere in it. (1.) An Indiscreet Promise,

(1.) A certain King of | his Word, Answer'd, *If the*
Sparta being requir'd to keep | *Thing you have ask'd of me be*
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not just, I have never promis'd it, implying, That he could never promise what was not so. Charles Vth having Sign'd an unjust Grant, he Com-manded it to be brought him,

wherein being Obey'd, he took and tore it, saying, I had much rather renounce my Name, than wound my Con-science. Saavedra Emblem 65.

mise, and a rash Resolution, impose no Obligation. Thus, some continue their first Folly, and make it appear yet more remarkable, by a Vanity of aiming at being thought constant Coxcombs. See Maxim 214.

M A X I M CCLXII.

To know how to Forget.

THAT's a Happiness, rather than an Art. Those Things are generally best Remembred, which ought most to be Forgot. The Memory hath not only the Incivility to fail one in time of need, but also the Impertinence, to be un-reasonably officious. (1.) In all that's like to be troublesome it is Prodigious, and Barren in every thing that might give Pleasure. Sometimes the Remedy of the Evil consists in Forgetting it, and at that Time 'tis we commonly Forget the Remedy. Memory then must be accustomed to take another Course, because it is that which can give us either a Paradise, or a Hell. I except those who live contentedly; for in their State of Innocence, they enjoy all that is desirable in passing down the swift Stream of Life.

(1.) For this reason *The-mistocles* once Answer'd a Man that proffer'd to show him the Art of Memory, That he had much rather he would teach him that to Forget. *Tacitus* says, That it is not

in the Power of Man to de-prive himself of his Memory. *Memoriam quoque ipsam cum Voce perdidissimus, si tam in nostra Potestate esset oblivisci, quam tacere.* In *Agricola*.

M A X-

M A X I M CCLXIII.

Many Things that serve for Pleasure, ought not to be possess'd peculiarly by Us.

ONE enjoys more of what is another's, than of what belongs to one's self. The first day is for the Master, and all the rest for the Schollars. One doubly enjoys what belongs to others; that is to say, not only without fear of losing it, but also with the Pleasure of Novelty. Privation makes every thing better. The Water of another Man's Well, is as delicious, as Nectar. Over and above that, Possession lessens the pleasure of Enjoyment, it augments the Trouble, whether in Lending, or not Lending. It serves only to preserve Things for other Men; and moreover, the number of the Discontented is always greater, than that of the Thankful.

M A X I M CCLXIV.

To be at no time Careless.

FORTUNE takes pleasure in surprizing. It will let slip a thousand Occasions, to catch its Man one Day napping. Wit, Prudence and Courage, ought to be always upon their Guard, and in like manner Beauty, inasmuch as the day of their Credulity, will be that of the loss of their Credit. (1.) The, *Who would have thought it,*

(1.) *Paterculus* says, That the way to perish soon is to fear nothing, and that Security is oftentimes the occasion of a great Disaster. Ne-

minem celerius opprimi, quam qui nihil timeret; & frequentissimum Initium esse Calamitatis Securitate. Hist. 2.

is the Trip that strikes up the Heels of many a One. Besides, it is an ordinary Trick of others Malice, to lay a Snare for good Qualities, that they may be more rigorously sifted. The Days of Ostentation are well known, and yet the Crafty pretend not to mind them, but chuse that which one least expects, to make a Trial of what we are able to do.

M A X I M CCLXV.

To know how to Engage those that Depend upon us.

A pat Engagement hath gain'd a great many Credit, just as a Ship-wrack makes good Swimmers. (1.) Several by that have made known their Industry and Ability, which might have lain hid in their Retirement, if Opportunity had not presented. Difficulties and Dangers are both the Causes and Spurs of Reputation. A great Courage, upon the Occasions of Honour, does more Service than a thousand other good Qualities. Queen *Isabella* of *Castile* knew eminently this Lesson of Engaging, as well as all others;

(1.) Had it not been for Opportunities (says *Machiavel*, Chap. 6. of his *Prince*) the Valour of *Cyrus*, *Romulus*, and *Theseus*, had been of no Use, and for want of such Valour those Opportunities had signified nothing. There was a Necessity of exposing *Romulus* in his Infancy, to make him Founder of *Rome*. *Cyrus* could not have obtain'd the Crown of *Persia*, had

not the *Persians* been before dissatisfied with the Government of the *Medes*, and these grown Effeminate thro' a long Peace. Neither could *Theseus* have shewn his Industry, if the *Athenians* had not been dispers'd. And in the 20th Chap. he says farther, That Fortune when she has a mind to make a Prince Great, immediately raises him up potent Enemies

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mies to exercise his Courage and Industry, and by that Ladder mounts him to

the highest Degree of Reputation and Power.

thers; (2.) and the Great Captain, ow'd all his Reputation to that Politick *Finesse*, which is the Cause also, that many others have become Great Men.

(2.) *Gonsalo Fernander*, Vice-Roy of Naples.

M A X I M CCLXVI.

To be too Good, is to be stark Naught.

HE is so, who is never Angry. (1.) Insensible People are hardly Men. That Quality proceeds not always from Incapacity, but often from a too flegmatick Constitution. (2.) To resent where it is proper, is the Action of a complete Man. Birds at first sight, scorn your carv'd Figures. To mingle the Sharp with the Sweet, is the Sign of a good Relish. Sweetness alone is only fit for Children, and Fools. It's a great Misfortune to fall into this Insensibility, by being too Good-natur'd.

The Man, (*says our Author further, in the seventh Critique, of the Third Part of his Criticon*) is one of those who are called Insensible; whom nothing can alter, and who is not concern'd at any thing; even not at the greatest Reverse

(1.) I should be insensible of Praise (*said a Philosopher*) if I were so of Injuries.

(2.) *Mentem non habet, qui Iram non habet*, says the Proverb. One of the Ancients hearing a Man extravagantly commended for being mild to all the World, ask'd Ironi-

cally if he were so to his Enemies? Another said of a good-natur'd Prince, whose Predecessor had been a very Tyrant, That he found it as inconvenient to live under one that was too Easy, as under one that was too Severe.

of

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of Fortune, the Imperfection of his own Nature, nor yet the Home-thrusts of Malice. If the whole World Conspire against him, 'tis all one; it will neither spoil his Appetite, nor hinder his Sleep. This, some call Greatness of Courage, but others Weakness of Mind.

MAXIM CCLXVII.

Silken Words.

ARROWS pierce the Body, and bad Words the Soul. A good Humour makes a good Tongue. It's a great Art in this Life to know how to sell Air. Words answer almost every Thing, and Nothing is impossible to them. Men negotiate with the Clouds, and even above them: And a strong Breath lasts long. The Mouth must always be full of Sugar to sweeten the Words that come out of it: For even Enemies then may relish them. The only way to be Amiable, is to be Affable. *See the end of the Comment to Maxim 14.*

MAXIM CCLXVIII.

The Wise Man ought to do at the Beginning, what the Fool does in the End.

BOTH do the same Thing: The Difference only is, that the one does it in Season, and the other not. He, who in the Beginning has his Mind Ill-fram'd, continues so all along. He draws with his Foot, what he should carry on his Head; he makes his Right Hand his Left: So that he is Left-handed in all his Conduct.
After

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After all, it generally happens, that they do by Force what they might have done with a Nod: Whereas the Wise Man sees at first what is to be done in Time, and at Leisure, and always puts it in Execution with both Pleasure and Reputation.

M A X I M CCLXIX.

To make the Best of a Novelty.

(1.) SO long as it lasts, one will be Esteemed. It generally takes because of Variety which pleases the Taste. An ordinary thing spick and span new, is more valued, than a Rarity often seen. Excellencies wear out, and soon grow old. The Glory of Novelty will not last long; it's but a Nine Days Wonder. Make use then of the first Fruits of Esteem, by gaining speedily all that you can pretend to, from a transient Compliance: For if once the fresh Gloss be gone, the Passion will cool, and that which pleased by being new, will cloy when become common. Every Thing hath had its time, and afterwards been slighted, and laid aside.

<p>(1.) Hosts (says John Ruso in his 594th <i>Apothegm</i>) like Eggs, are good for nothing,</p>		<p>if they be not fresh. This <i>Maxim</i> is verify'd by many Things in this Life.</p>
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M A X I M CCLXX.

Not to Condemn singly what has pleas'd Many.

FOR there must have been some Good in it, else it would not have contented so Many: And tho' what that is be not mention'd, yet is it never-

vertheless both known and enjoyed. Singularity is ever Odious, and when Ill-grounded, Ridiculous. It Discharges rather the Person than the Object: So that such a one will be left alone, with his Whimsical Judgment. Let him that is not able to discern the Good, conceal the Weakness of his Apprehension, and not Engage in Condemning at Random; for a bad Discerning springs from Ignorance. What all Men say, is, or should be, well.

M A X I M CCLXXI.

Let him that Knows but Little in his Profession, stick to what he Knows Best:

FOR if he be not reckon'd Cunning in it, he'll at least be counted Solid. He that Knows, may Engage himself at Pleasure: But to know Little, and to run the Risque, even of that, is a voluntary Precipice. Keep always to the surer Side. What has Authority to Support it, can never fail. For a weak Understanding is a beaten Path: And besides, Security is better than Singularity, not only for those that are Knowing, but likewise for such as are not.

M A X I M CCLXXII.

To sell Things as Courtesie thinks fit to Value them.

THAT's the way to Oblige the more. The Selfish Demand of the Covetous Man will never equal the Graceful Gift of a Generous Obliged

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ged Heart. (1.) Courtesie does not only Give, but Engage; and the Gallant Way of doing it, renders the Obligation yet the greater. Nothing costs a Well-bred Man dearer, than what is frankly Given him. It is Selling him twice the same Thing, and at two different Prizes, one at the value of the Thing, and the other according to the worth of the Generosity. But, however, Gallantry is not a Commodity for Sneaking Beggary Fellows, because they know not what it is to Live like Men.

(1.) At the time that Charles Emanuel I. Duke of Savoy, made his Entry into Saragossa, his Father-in-Law, that was to be, Philip II. of Spain, thro' an excessive Civility, march'd on his left Hand, when the King saying

to the Duke, *Son, you have a very gamefome Horse;* the Duke reply'd, *the Reason, I suppose, Sir, is, because he knows he is out of his Rank.* Thus we see how Gallantry may be repay'd by a ready Wit.

M A X I M CCLXXIII.

To Know thoroughly the Temper of those with whom we have to Do.

THE Effect is soon Known, when once the Cause is so. It is comprehended first in it Self, and then in its Motive. The Melancholy Person always presages Misfortunes, and the Back-biter Faults. The worst always runs in their Heads; and as they see not the present Good, so they denounce future Evils that may, or may not happen. A Man prepossessed with Passion delivers himself always in a very different Style, to what Things deserve. Passion, not Reason, speaks in him; every one judges as his Caprice, or Humour direct, and no body according

ding to Truth. Learn then to Unmask a Counterfeit Appearance, and to spell out the Characters of the Heart. Study to know both him that always Laughs out of Season, and him that never does but when he should. Distrust one that Asks many Questions, to be either a Coxcomb, or Spy. (1.) Never expect any Good from those who have the least natural Deformity about 'em; for they are wont to Revenge themselves on Nature, by doing her as little Honour, as she has done them. (2.) Most commonly Silliness bears a Proportion with Beauty.

(1.) Our Author in the 10th Critique of the first part of his Criticon says. That Queen *Isabella* of *Castile* was wont to say, that the Hop-legg'd, Hump-back'd, Squintey'd, and Flat nos'd, never did any thing that was either Good or Honest, and therefore ought to be avoided.

(2.) Witness that fine Lady who us'd always Spectacles, tho' she were young, and not short-sighted, because (says *John Ruso*) she had a mind to be better seen, whereas others make use of them only that they may see the better. *Apothegm* 284.

M A X I M CCLXXIV.

To have the Gift of Pleasing.

CIVILITY is a strong Politick Magick. It is a genteel Hook, to be used rather for attracting Hearts, than drawing in of Profit; or indeed, for all Things. Merit will not do the Work, if it be not seconded by Agreeableness, on which depend all plausible Actions. This Agreeableness, is the most efficacious Instrument of Sovereignty. It has Luck in it, to make it approv'd, yet Artifice contributes to that also. In all things where there is much of Nature,

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Art succeeds best. From thence springs that unaccountable *Somewhat*, which gains Universal Favour.

M A X I M CCLXXV.

To Conform to common Custom, but not to common Folly.

BE not always starch'd up with Gravity: It is a Part of Gallantry to dispense a little with one's *Decorum*, for gaining the common Goodwill. Sometimes we may do as others have done before us, and that still without Indecency. He that is taken for a Fool in Publick, will never be reckoned for Wise in Private. (1.) There is more Lost by losing one Day of Liberty, than is gain'd by a long Course of Seriousness. One must always be for Exception. To be Singular is to Condemn others: And it is even worse, to affect Sanctified Looks. That's to be left to the Women. Nay, sometimes your Godly People render themselves Ridiculous. It is the Best of a Man to appear like himself. (2.) A Woman may with Gracefulness affect a Manly Air, but on the contrary, a Man cannot without Disparagement take upon him that of a Woman.

(1.) Excessive Seriousness (says our Author in his *Discreto*, Chap. *No estar siempre de burlas*) is a Burden. *Cato* did not please, yet was respected. Few now-a-days imitate his Character, yet still many reverence it. Altho'

one's Gravity tires other People, yet does it not however exact their Contempt.

(2.) It was therefore *Cicero* ridiculed his Son-in-Law, for pretending to wear Women's Cloaths.

M A X-

M A X I M CCLXXVI.

To be able to renew one's Genius both by Nature, and Art.

MAN, they say, changes his Temper once in Seven Years. All in good Time, if it be for the Better. In the first Seven, Reason comes to him. Let him so order things, that at every change he may acquire some new Perfection. He ought to observe that natural Revolution, that he may second it, and advance still farther and farther in the Sequel. Thus many have changed their Conduct, as well in their Conditions, as Employments: And sometimes it is not perceived, till the Greatness of the Alteration be observed. At Twenty Years of Age, a Peacock; at Thirty, a Lyon; at Forty, a Camel; at Fifty, a Serpent; at Sixty, a Dog; at Seventy, an Ape, at Fourscore, nothing at all.

This Allegory is explain'd in the 56th Discourse of our Author's Agudeza, in these Words.

Man, by reason of the Dignity of his Nature, thinking that he ought to be Immortal, ask'd Jupiter, how long he was to Live, to which the God made Answer, That when he had resolv'd to create first all Animals, and then Man, he had propos'd to himself to allow every one Thirty Years of Life. Man was surprized to hear, that so wonderful a piece of Workmanship as he, should be made to last no longer, and that his Life must pass away like a Flower. He thought it strange, that being scarcely out of his Mother's Womb, he was to enter into that of his other Mother the Earth, without enjoying the

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pleasant State, wherein he was created. Therefore, said he, O *Jupiter*, (if it be so that my Desires be not contrary to thy Decrees) since that the Ass, the Dog and the Ape, all the Animals, as unworthy of thy Favours, have refused Twenty Years of the Term of Life which thou hast given them, being ignorant of the Good thou didst them as destitute of Reason, that it would please thee to grant them me, that I may Live them in their stead, to the end thou mayst be better served by me. *Jupiter* finding his Desires reasonable, allowed them: So that having Lived his own Thirty Years, he was to begin to Live, first the Twenty Years that the Ass yielded, on Condition, that he should perform all its Duties, in Labouring, Carting, Drawing, and carrying to the House all that was necessary for Husbandry. That from Fifty to Seventy he should live the Twenty Years of the Dog, barking and growling, as having many Troubles, and no Pleasure in any thing. And that at length from Seventy to Ninety, he should accomplish the Years of the Ape, in intimating the Infirmities of Nature. In like manner we see, that those who arrive to that Age, are accustomed, as Old as they are, to affect to seem Young, that is to Dress and Spruce up themselves, and to use the Exercises of Youth, that they may appear to be what they really are not; They also are us'd to play with Children, as Apes do.

He says the very same thing almost in the last Chapter of his Discreto. Thirty Years, says he, were given to Man for Enjoyment and Rejoycing; Twenty were lent him upon his Word, for Labouring; Twenty more of the Dog for Barking, and the last Twenty to Play and Fool with little Children, like Apes. M 1 X-

M A X I M CCLXXVII.

The Man of Ostentation.

THIS Talent gives Lustre to all others. Every thing hath its Time, and that Time is to be watched ; for every Day is not a Day of Triumph. There are some Men of a particular Character, in whom *Little* appears *Much*, and that *Much* makes them admired. When Excellence concurs with high Birth, it passes for a Prodigy. There are ostentatious Nations, of which the *Spanish* is the chief. With these, outward Appearances stand in stead of *Much*, and particularly, if Reality vouch for it. Heaven which gives Perfection, gives also Ostentation ; for without it all Perfection would be under Constraint. Art must go along with this Ostentation. The most excellent Things depend on Circumstances, and by Consequence are not always in season. Whenever Ostentation comes unseasonably, it succeeds Ill. Nothing admits less of Affectation, for that's the Rock upon which it commonly splits, by reason that it borders near upon Vanity, and Vanity is ever subject to Contempt. Ostentation hath need of great Moderation, that it may not be offensive ; for the *too much* of it hath already discredited it with Men of Parts. Sometimes it consists of a dumb Eloquence, and in shewing Perfection without Design : For a wise Diffimulation always makes a plausible Show. Its greatest Art is not to shew all its Perfection at once, but by degrees, and as if one were finely Painting it to discover it the more. A fine Pattern ought

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to oblige Men to shew somewhat still finer, and the Applause given to that, makes the Spectators impatient to see the rest.

This Maxim is taken from the Author's Apology for the Discreto, entituled, Hombre de Ostentacion, the Abstract whereof shall serve here for a Comment.

What is not seen, (says he) is as it were not in Being. Thy Knowledge is nothing, (said a great Satyrift) if others are ignorant of what thou knowest.

Scire tuum nihil est, nisi te scire hoc sciat alter.

Perfius.

Things go not for what they really are, but for what they seem to be. There are many more Fools than Men of Wit in this World. The former are satisfied with Appearances; and tho' the latter stick to the Substance, yet does Deceit prevail, and make all Things to be valued according to their Out-sides. *And a Page after,* Know, said the Ambassadors of the other Birds to the Peacock, that all our Republick is mightily offended at thy insupportable Pride: For it is an odious piece of Singularity in thee, that thou alone shouldst spread thy vain Tail before the Sun, which no other Bird dares to do, though there be many that have a better Right to do it than thou hast. Therefore thou art commanded by an irrevocable Sentence, to abstain for the future, from signalizing thy self after that Manner, &c. To which the Peacock made Answer: Why do you Condemn me for assuming an Air of Haughtiness, and take no notice of the Pageantry of my Plumes, which is the cause of it. Heaven that hath bestowed this upon me, hath in like manner complemented with the
other.

other. And what would Reality signifie without Shew? Now-a-days Politicians preach nothing else, but that the greatest Wisdom consists in making it appear. To Know, and to know how to set it off, is a double Knowledge. For my own part, I would say of Ostentation, what others are wont to do of good Fortune, that an Ounce of it is better worth than Pounds of Capacity without it. What signifies it though a Thing be excellent, if it appear not to be so?

And two pages after, It is a politick Problem, whether or not Reality be better than Appearance. There are Things great in themselves, which appear not such, and others that are inconsiderable, which pretend to much: So great an Affect produces either having, or wanting Ostentation. *** There are those in whom *Little* makes a great Shew, and whose *Much* is a subject of Admiration. These are Men of *Parade*; for where Excellence and Appearance meet in any one, they form a Prodigy. On the contrary, we have known Eminent Persons, who have not appeared to be half what they were, for want of the Dexterity of Ostentation. It is not long since, that a great Man, who in the Field drove all before him, being called to a Council of War, was afraid of every body. He, that was so proper for Action, was not at all such for speaking. *** Ostentation gives a true Lustre to Heroick Qualities, and, as it were, a second Being to all Things; that is to say, if Reality vouch for it: For without Merit, it is but a vulgar Cheat; it serves only to manifest Defects, and consequently to beget Contempt instead of Applause. Some make a great bustle to get out, and appear upon the Theatre of the World, yet all their Endeavour amounts only

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to publishing their Ignorance, which Retirement civilly conceal'd. This is not to expose their Talent to a just View, but foolishly to discover their Blind-sides.

M A X I M CCLXXVIII.

In all Things to avoid being Remarkable.

BY being so too much, even Perfections turn to Defects. This proceeds from Singularity, and that hath always been Censured. Whoever affects to be Singular, must live by himself. Politeness it self is Ridiculous, if it be excessive; it offends, when it glares too much upon the Eye. With much greater Reason, ought extravagant Singularities to be nauseous. (1.) Nevertheless some will needs be known by their Vices to that degree, that they seek out Novelty in Wickedness, and glory in a bad Reputation. Nay, in Cases of Ability it self, the *too much* degenerates in Quacking.

(1.) Many (says Machiavel in the Preface to his History of Florence) have affected to render themselves famous by Actions worthy of Blame, since they had not an Opportunity to do so by such a deserv'd Praise.

And Tacitus says, That there are a sort of People that find an exquisite Pleasure, even in the Grandeur of Infamy. *Ob Magnitudinem Infamiae, cujus apud Prodigos novissima Voluptas est.* Ann. 11.

M A X I M CCLXXIX.

To Suffer Contradiction without Gainsaying.

IT is to be distinguish'd when Contradiction proceeds from Cunning, and when from want of

of good Breeding: For it is not always Opinionativeness, but sometimes Artifice. Take heed then not to engage in the one, nor stumble on the other. 'There is no pains better bestowed than in lying upon the catch: Nor no Security better against those who would pick the Lock of the Heart, than by putting the Key of Reserve in the inside. See Maxim 179.

M A X I M CCLXXX.

The Good-Man.

HONESTY and Integrity are gone: Obligations are forgotten. There are but few good Correspondences. The best Service has the worst Reward. This is the Mode now-a-days. There are whole Nations enclin'd to Evil. Of some, the Treachery is always to be fear'd; of others the Inconstancy; and of the Best, the Over-reaching. Make use then of bad Correspondence, not as an Example to follow; but as a Warning to be upon your Guard. Integrity runs the Risque of being warped, at the sight of a dishonest Procedure; but a good Man never forgets what he is, let others be what they will.

M A X I M CCLXXXI.

The Approbation of Knowing Men.

(1.) AN indifferent Yea, from a great Man, is more to be valued, than the Applauses of a Multitude.

(1.) One day the People of Athens having greatly applauded a Saying of Phocyon's; he turn'd about to his Friends, and ask'd them, if they had heard him Speak any

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any thing that was very foolish, so bad an Opinion had he of the Judgments and Favours of the Populace. And at another time an Affair having pass'd in

Council, contrary to his Advice, he told the People, he was very glad of the Success of it; however, could not be sorry that he had Advis'd against it.

titute. When there is a Bone in one's Throat to snuffle, is not to Breath. The Wise always deliver themselves with Judgment, and consequently their Approbation gives entire Satisfaction. (2.) Prudent *Antigonus* plac'd his compleat Renown in the single Testimony of *Zeno*: And *Plato* call'd *Aristotle* his whole School. Some mind only the filling of their Bellies, without considering what it is they Eat. Sovereigns stand in need of good Writers, whose Pens they fear more, than the Ugly do a Picture by the Life.

(2.) Upon whose Death he said, that he had thereby lost the Evidence of his Actions, and the Theatre of his Glory.

M A X I M CCLXXXII.

To make Absence an Expedient, for being both Respected, and Esteemed.

IF Presence lessen Reputation, Absence must needs encrease it. (1.) He who when Absent may be taken for a Lion, appears but a Mouse, when present. Perfections lose their Lustre, if they be lookt upon too near; because Men look rather upon the Out-side, than the inward Sub-

(1.) The Author says, a Ridiculous bringing forth of Mountains, which would not do in any Language, but the Spanish, whereas the Antithe-

sis of a Mouse, and a Lion, has more of grace, and renders the Sense better. *Parturiunt Montes, nascetur ridiculus Mus.*

stance,

stance of the Mind. Imagination goes far beyond the Sight: And the Mistake that commonly enters by the Ears, goes out at the Eyes. He that rests in the Centre of the good Opinion that People have of him, preserves his Reputation. The Phænix it self makes use of Retirement and Desire, to make it the more esteemed and regarded.

M A X I M CCLXXXIII.

The Man of good Invention.

INVENTION marks a Fruitfulness of Wit. But where is that to be found, without some Grains of Folly? It is the Portion of ready Wits, and good Choice that of solid Judgments. The former is more rare and better esteem'd, inasmuch as many have succeeded in Chusing well, but very few in Inventing well, and in having the Precedency of Excellence, as well as that of Time. Novelty is Insinuating, and where it happens to be successful, it sets a double Value upon what is Good. In Matters relating to Judgment, it is dangerous, because it always runs upon Paradoxes; in Knacks of Subtilty, it is commendable: And if Novelty, and Invention, jump well together, they compose what shall certainly be well receiv'd.

M A X I M CCLXXXIV.

*Meddle not with other People's Business,
and your Own shall assuredly go well.*

(1.) VALUE your self, if you have a mind to be Valu'd. Be rather Covetous than Prodi-

(1.) Esteem may be as reasonably paid to one's self, as Charity, which always be-	gins at home, says <i>John Ruso</i> , Apothegm 222.
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gal of your self. (2.) Make your self to be Desir'd, and you shall be well receiv'd. Never come till you be Summon'd, nor go till you are sent. He that Engages of his own Head, incurs all the Hatred, if he does not succeed, and tho' he should, yet is he not lik'd the better for it. A Man that is too Intriguing, is the Butt of Contempt: And as he introduces himself without Shame, so is he repuls'd with Confusion.

(2.) The Object of Sight, | as that of Desire, is ever
says the same Author, is | greatest at a Distance. *Apo-*
greater near at hand; where- | *thegm 6.*

M A X I M CCLXXXV.

Not to Lose one's Self with another.

(1.) KNOW, that he who is in the Mire, calls you not, but to Comfort him at your Cost,

(1.) This Maxim is particularly design'd for Princes. Compassion in a Private Man (says *Saavedra* Emblem 47) can never be to excess, but in a Prince, however, it may be very hurtful. *** Let a private Man hazard his Life and Fortune to serve his Friend; 'tis an Act worthy of Commendation, but on the contrary, it would be no less blameable in a Prince to endanger his own State to save that of his Neighbour, without sufficient reason for so doing. Neither can Relation or Friendship suffice to oblige him to it, because he is born more for

his Subjects than either for his Friends, or Kinsfolks. When the Case is such, that the Assistance a Man gives must engage him in the Ruin of the Person he has so befriended, neither Obligation nor Compassion can serve for an Excuse for such an Imprudence. *Salus Populi suprema Lex esto*, says *Cicero* lib. 3. de Leg. *John Ruso* observing a Plumb Tree, whereof the grafted Branches bore larger and better Fruit than the Natural, said, that that was an evident Example, that sometimes one's own Assistance was made use of against one's self. *Apothegm 37.*

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when you are bemir'd with him. The unfortunate Man always looks out for some body, to help him to bear his Affliction. He who in Prosperity turn'd his Back, will in Adversity stretch forth his Hand. Consider well, that you may not be Drown'd by endeavouring to help those who are a-Drowning.

M A X I M CCLXXXVI.

*Suffer not your Self to be Obliged, by all
Sorts of People,*

FOR that would be to become a common Slave to All. (1.) Some are Born to be more Happy than others; the first for doing of Good, and the second for receiving it. (2.) Liberty is more precious than all Gifts, and to receive any is to lose it. It is better to keep others in Dependence, than to depend upon any one. (3.) The

(1.) Of Nine Things wherein *Ecclesiasticus* makes the happiness of Man to consist, one is not to depend upon those who are unworthy to Command. *Beatus qui non Servivit Indignis*, Chap. 25.

(2.) *Caligula* making an offer of Two Hundred Talents, to gain over the Philosopher *Demetrius*, to his service, *Toto* (says the Philosopher) *eram illi experiundus Imperio*, that is, If the Emperor has a mind to have me for his Friend; he must give me no less than his whole Empire. According to *Socrates*, a Man is more worth than any thing that

can be given him, but this is to be understood of good Men which are rare. To this Place belongs that fine Saying of a Philosopher, who hearing his Wife grumble by reason he had refus'd a great Man's Presents, he told her he had done so, because he had his Ambition as well as he that would have Brib'd him.

(3.) This is the Thought of a *Lacedemonian*, who said, that the finest Quality, whereby Kings distinguish'd themselves from other Men, was in that they had more Power than any body to do good.

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chief Advantage of Sovereignty is, that it can do no more Good than another Condition. Above all, have a Care of what Reckoning you make of an Obligation, and what Value you set upon a Favour, be perswaded, that Men most commonly seek to Oblige, that they may Engage.

M A X I M CCLXXXVII.

Never to Act in Passion;

FOR if you do, all will be spoil'd. Let him that is not himself, have a Care not to do any thing of himself; for Passion always banishes Reason. He ought at that time to procure a prudent Mediator, who will be so, if he be without Passion. Standers-by judge better than Gamesters, because they are not so blinded with Passion. (1.) When one finds one's self mov'd, one ought to bear a Retreat, lest Choler be thereby too much heated: For then every thing will be done violently, and by some Minutes of Fury, one might prepare to one's self a subject of long Repentance, and great Repining.

(1.) In Imitation of that *Spartan*, who told one of his Servants, that he should have soundly beaten him, if he had not been in Anger.

M A X I M CCLXXXVIII.

To Live according as Occasion serves.

(1.) WHETHER it be Action, or Discourse, all ought to be regulated by Time. One must resolve when

(1.) Our Author in his *Ferdinand* says, That this was the Maxim on which all this Prince's Politicks turn'd. And some few Lines after: Many Kings (said he) might have been the Sons of Fame, if they had been so of Time, for

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for 'tis he that gives the height of Perfection to Actions; and above all, to those of Princes. *Tempori cedere*, (says Cicero) *semper Sapientis est Habitum*. And Pliny Junior was of the same Opinion, when he said, *Faciendi Aliquid, vel non faciendi, vera Ratio cum Hominum ipsorum,*

tam Rerum etiam ac Temporum Conditione mutatur. Ep. 27. lib. 6. That is to say, That the Reasons for doing, or not doing a Thing, alter'd according to the Condition of the Time, the Nature of the Affair, or the Quality of the Person with whom one was to Treat.

when one can; for Time and Tide stay for no Man. Govern not your Life by general Maxims, unless it be in favour of Virtue. Prescribe no positive Laws to your Will; for next Day you will be forc'd to drink the same Water, which you despis'd this. Some Men's Impertinences are so very whimsical, that they would have all the Circumstances of a Project quadrate with their Madness, instead of accommodating themselves to Circumstances. But a wise Man knows well, that to conform to the Times, is the North-Star of Prudence.

M A X I M CCLXXXIX.

*What most Discredits a Man, is to shew
what he is.*

HE will no longer be reputed Divine, as soon as he comes to discover he is Humane. Levity is the greatest Counterpoise to Reputation. As a Grave Man passes for more than he is, so a light Shittlecock is always reputed less. No Vice Discredits so much as Levity, inasmuch as it is diametrically opposite to Gravity. (1.) A light

(1.) In Infants (says John Ruso) Levity is a Prettiness, in Men grown a shameful

Defect; but in old Age, a Monstrous Folly.

Shackle

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Shackle-headed Person cannot be substantial, especially where he is Old, since his Age requires more Prudence. And tho' this Fault be very common, yet is it strangely Riveted into every particular Person that has it.

M A X I M CCXC.

It is a Happiness to join Esteem with Affection.

TO be Respected, there is no need of being over-much Belov'd. Love is bolder than Hatred : Affection and Veneration seldom agree together. And tho' it is not fit to be too much Feared, yet neither is it good to be too much Belov'd. Love begets Familiarity, and as fast as this comes in, Esteem goes out. It is better to be Lov'd with Respect, than with Tendernefs. Such is the Love which great Men require.

M A X I M CCXCI.

To know how to make an Essay.

LET the Address of a Judicious Man, counterbalance the Reservedness of a Cunning One. A great Judgment is requir'd to measure another's Capacity. 'Tis far better to know the Character of Minds, than the Virtues of Herbs and Stones. This is one of the greater Secrets of Life. Metals are known by their Weight, and Men by their Talk. Integrity is distinguish'd by Words, yet much more by Deeds. In this, much Penetration, Circumspection and Caution, is requir'd.

M A X-

M A X I M CCXCII.

*To be above, rather than below one's
Employment.*

HOW great soever the Station be, he who holds it, should shew himself still greater. (1.) A Man that hath wherewithal at first, is still Growing, and signalizes himself every day more and more in his Employments; whereas he that hath a narrow Heart, is soon at a stand, and at length is reduced to an Inability of performing his Obligations, and maintaining his Reputation. *Augustus* made it his Glory to be a greater Man, than a Prince. A large Heart, and a reasonable Confidence in one's self, are of great Use.

(1.) It is thus that <i>Tacitus</i> says, that some sink under the burden of their Affairs, and others labour inordinately about 'em, in as much as	the Importance of the thing serves for a Spur to prick them forward. <i>Excitari. Quosdam ad meliora Magnitudine Rerum, hebescere Alios. Ann. 3.</i>
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M A X I M CCXCIII.

Of Maturity.

IT is conspicuous in the Mien, but much more in the Manners. Material Gravity makes Gold precious, and Moral renders the Man so. (1.) That Gravity is the Ornament of Qualities, thro' the Veneration that it attracts to them.

(1.) Providing it be not an Affected Gravity; for, according to <i>Pliny</i> , the Imitation of Gravity has always been the	Subject of Mockery and Contempt, <i>Temporaria Gravitas, vel potius Gravitatis Imitatio ridetur. Ep. 13. lib. 6.</i>
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The Out-side of a Man, is the Frontispiece of his Soul. Maturity is not a dull Look, nor an Affectation of Demure Gestures, as Sots speak; but rather a well-weigh'd Authority. It delivers it self by Sentences, and Acts always to the purpose. It supposes a compleat Man; that is to say, one who has as much Grandeur as Maturity. So soon as a Man ceases to be a Child, he begins to be Grave, and displays his Worth.

M A X I M CCXCIV.

To be Moderate in one's Opinion.

ALL Judge according to their Interests, and abound in their own Sense. Most Men make Reason give way to Passion. Let two be of a contradictory Opinion, yet each presumes to have Right on his side. But Reason, that hath always been faithful, never hitherto had two Faces. (1.) A wise Man is to reflect upon so nice a Point; and thereby his Doubts will correct others Head-strongness. He will sometimes go over to his Adversaries Side, that he may examine what Grounds he goes upon, which will hinder him from condemning him, and so easily procure him the Victory.

(1.) 'Tis thus that Philosophers call the first Operation of the Mind.

M A X I M CCXCV.

To be, and not seem to be, a Man of Business.

THOSE who have least to do, would always appear to be most loaded with Affairs. They
make

make a Mystery of every Thing, and that with the greatest Silliness imaginable. They are Camelions of Applause, however are heartily laughed at by every Body for their Pains. Vanity is every where insupportable, but here it is flouted at. These little Pismires of Honour, go a-Begging after the Glory of great Exploits. Discover as little as you can your most eminent Qualities. Rest satisfied with doing, and leave others to talk of what you have done. Give your good Actions, but sell them not. Golden Pens must never be hired to Write upon Dirt; which is an Eye-sore to all Men of Sense. Strive rather to be a Hero, than barely to seem One.

Those (says our Author in the Chapter of his *Discreto*, entituled *Hazaneria*) ever pretend to most Business, who have least to do, because they go a Hunting after Occasions and still magnify them. They set a great Value upon Things that are of less Worth than Nothing. They make a Mystery of every Thing, and a Prodigy of the smallest Matter. All their Affairs are the prime Transactions of the World, and all their Actions Wonders. Their whole Life is a Train of Miracles, to be publish'd by the Trumpet of Fame. They have nothing in them that's common, every Action of theirs is singular, whether it relate to Valour, Knowledge, or Fortune. All Vanity is justly reputed Folly, but as for Bragging that is intolerable. Wise Men propose to themselves more Honour by being Great, than by appearing so; But these Men however, rest satisfied with the bare appearance of it. To affect to appear Great, is so far from being a mark of Sublimity in them, that on the contrary, it is rather a Demonstration of a low and abject Mind, since the least thing appears

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as much to them as the greatest. *** Pride is offensive every where, but chiefly here. Proud Men meet with Contempt where they look'd for Esteem. Whilst they fanſie themſelves like to be Admired, they find in the end that they are expoſed to the Deriſion of all Men. Their Vanity proceeds not in the leaſt from a Greatneſs of Soul, but from an abjectneſs of Heart, ſince they aſpire not to true Honour, but only to Appearances; not to real Exploits, but to Bragadochoing, without doing any thing worthy of Applauſe. *** (1.) There are others, who would ſeem to be mighty Miniſters, and are Great Men at magnifying Objects. There is no Buſineſs which they think ſmall: Of Atoms they make a great Duſt, and of Little a great Noiſe. They give themſelves out for Men overwhelm'd with Buſineſs, and that by conſequence they are deſirous of Repoſe and Leiſure. They utter themſelves only in Myſteries, and their leaſt Geſture is a ſubject of Divination. (2.) They make great Exclamations, and then, that they may the better ſurprize, ſtop ſhort, like to the Machines of *Gianello della Torre*, (3.) of as great Noiſe, and as little Profit. There is a great deal of Difference, nay, and Contrariety, betwixt great *Doers*, and great *Talkers*: For the more brave Actions the

(1.) An Effect of Self-Love, which, according to the ſame Author, always puts on his Spectacles to look on Things, that it may thereby enlarge their Objects.

(2.) He was a *Milaneze*, who endeavour'd to divert *Charles V.* in his Retreat at

St. Juſtus by Clock-work and Puppets. *Strada* ſays he was the *Archimedes* of his time.

(3.) Add to this, what *Diogenes* ſaid one Day to a young *Bragadochio* who boaſted of the Multitude of his Affairs, *that it became him well to Ape the Woman.*

former

former do, the less they affect to talk of 'em. They are satisfied with Doing, and leave others to tell what they have done ; and tho' those were silent, yet the Actions themselves would sufficiently speak. *** The latter sell at a dear Rate, what others have given *Gratis*. *** They publish it with sound of Trumpet; and for want of Pens enough among those of Fame, they hire Golden one's (that is to say, mercenary one's) to make them write dirty Characters. *And then he concludes, in these Terms :* The Pens of Fame are not of Gold, because they are neither to be Sold nor Hired ; but they are of greater Value than the finest Silver ; they have no worth, but what they bestow upon Merit.

M A X I M CCXCVI.

The Man of Value, and Majestick Qualities.

GREAT Qualities make Great Men. One of them is alone equivalent to all the indifferent Actions of another. Heretofore a Man took Care to have nothing but what was great in his House, even to the most common Utenfils. By a much stronger Reason ought a Great Man to endeavour that all the Qualities of his Mind be truly Great. As all is Immense, and Infinite in God, so ought every thing to be Great and Majestick in a Heroe : So that all his Actions, nay, even and all his Words, should be cloathed with a transcendent Majesty.

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M A X I M CCXCVII.

*To do all things in the Presence of
Witnesses.*

HE is a Man worthy of Praise, who considers that Men either do behold him, or may do. He knows that Walls have Ears, and that wicked Actions would rather burst than not get out. Even then when he is alone, he acts as if he were in the presence of all Men, because he knows that all Things must come to be known. He looks upon those as present Witnesses, who by their discovery may become so afterwards. (1.) That Man was not affraid, that his Neighbours should keep a Register of what he did in his House, who desired that all might see it.

(1.) This was *Livius Drusus*, who told an Architect, whom he had employ'd to build a House, that whereas he was continually Soliciting him to have it built so, that no body might look into it, he would give him a double Price to build it so, that all the World might view it. *Cum edificaret Domum* (says

Paterculus) *promitteretque & Architectus, ita se eam adificaturum, ut liberta a Conspectu, immunis ab omnibus Arbitris esset neque Quisquam in eam despicere posset: Tu vero, Inquit, si quid in te Artis est, ita compone Domum meam, ut quicquam agam ab omnibus perspici possit. Hist. 2.*

M A X I M CCXCVIII.

*The Ready Wit, the Profound Judgment,
and the Quaint Discernment.*

THESE three Things make an extraordinary good Composition, and are the greatest Gifts of Divine Bounty. It's a great Advantage to
Con-

Conceive well, a greater to Reason well, and the greatest to have a good Understanding. Wit ought not to be in the Back-bone, which would render it more painful than sharp. To think well, is the Effect of being Rational. At Twenty Years of Age the Will Reigns; at Thirty, the Wit; and at Forty, the Judgment. Some Wits like the Eyes of *Linxes*, send forth Light of themselves, and are ever most Intelligent, where the Obscurity is greatest. There are others who are Extemporary, and hit alway upon that which is most pat to the purpose. They are always ready furnished, and that with what is good too. A most happy Fœcundity! But still a Discerning Judgment seasons the whole Life.

M A X I M CCXCIX.

To leave off with an Appetite.

MEN are to be left with the Nectar upon their Lips. Desire is the Standard of Esteem. Even in Thirst, it is a skilful piece of Management to provoke, and not satisfy it thoroughly. The Good is doubly so, when there is but little of it. The Abatement is great at the second Bout. Too full an Enjoyment is dangerous; for it causes the highest Perfection to be despised. The only Rule to please, is to find an Appetite left with a Desire. If it is to be provoked, let it rather be by the Impatience of Longing, than the Glut of Enjoyment. A Felicity that costs Pains, gives double Content. See *Maxim 220.*

M A X I M CCC.

In a Word, to be Holy.

THAT is, to speak All at once: Virtue is the Chain of Perfections, and the Centre of Felicity. It renders a Man Prudent, Attentive, Circumspect, Wise, Valiant, Reserved, Sincere, Fortunate, Plausible, True, and a Heroe in All. (1.) Three Things make us Happy, Health, Wisdom, and Godliness. (2.) Virtue is the Sun of the Microcosm, and a good Conscience its Hemisphere. It is so Lovely, that it gains the Favour both of Heaven and Earth. Nothing but that is really Amiable, and Nothing Odious but Vice. (3.) Virtue is a Blessing in good Earnest, every thing else is but Mockery. Capacity and Grandeur are to be measured by Virtue, and not by Fortune: Virtue stands in need of nothing but it self. It renders a Man Amiable, in this Life, and Memorable after Death.

(1.) This was a Saying of a wise *Milestan*.

(2.) That is to say of Man, who is call'd the *Microcosm*.

(3.) Virtue (says our Author in the 7th Critique of the 2d Part of his *Criticon*) is a Blessing which Man alone possesses, and no other Creature has any Title to but himself. All is nothing without her, and she alone is All. The other Blessings of this Life are oftentimes imaginary; she is always

real. She is the Soul of the Soul, the Life of Life, the Relief and Crown of all Perfection; and moreover the Perfection of all Beings. *And in the Conclusion of his Hero*: If Mortal Excellence be worthy of our Desires, sure the Eternal ought to be the Object of our Ambition. 'Tis Little, nay, even 'tis Nothing to be a *Heroe* in this World, whereas 'tis exceeding Much to be so in the Other.

F I N I S.



